

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., April 26, 1928

NEW SERIES
VOLUME XXX. No. 17

The books close Monday for contributions for the year's work of the Southern Baptist Convention. This is the last call.

Pastor E. L. Wesson of Zephyrhills, Florida, well known in Mississippi, is just leading his flock into the new church building and they are gratefully singing, "Thus far the Lord has led me on".

Dr. G. H. Crutcher gives up his work with Ardis Memorial Church at Shreveport and will supply for Fifth Avenue Church of St. Petersburg, Florida, for the summer. He is one of our best preachers and most useful men.

Stanley Jones tells something of the difficulties of one who speaks through an interpreter in this experience: A Chinese was interpreting well for him till he used the expression "tickled to death". This stumped him for a moment and then he waded into it with this translation, "He scratched himself until he died".

The Baptist and Reflector has an interesting editorial on an "Engineer-Preacher", P. O. Freeman who pulls the Kansas City Florida Special between Kansas City and Memphis regularly, but never on Sunday, as he is pastor of a full time church at Thayer, Mo., where he preaches every Sunday. He is a valued and trusted employee of the Frisco R. R. system.

By oversight the name of W. W. Izard was omitted in the list of names sent by Dr. Mullins, of young men from Mississippi finishing this year at the Louisville Seminary who are available for work in the home state. He is an alumnus of Mississippi College and is finishing his Th.M. work in the Seminary. He ought to be brought back home.

The Southern or Nationalist armies in China, under the command of Chiang Kai Shek and his lieutenant Feng Yu-Shiang (the Christian General) seem to be driving the northern armies before them, capturing thousands of prisoners and headed for Peking. The failure of the northern armies to stem the tide has been a great surprise to many and the explanation of not a few is that the northern soldiers had no heart in the fight.

Dr. J. B. Phillips, of Chattanooga, Tenn., has just closed a two weeks' meeting in the Rose Hill Baptist Church, Texarkana, Texas. There were one hundred forty six additions to our church, besides those who go to other churches as a result of the meeting. In all my experience as a pastor I have never had better help in a revival meeting. Dr. Phillips is Spirit filled, knows his Bible, loves lost souls and works harder than any man I have ever known. The church gave Brother Phillips as an expression of its appreciation a check for \$800.00. I have been pastor here for seventeen months. We have received one hundred seventy-five members into the church before this meeting began, which makes three hundred twenty-one new members received into our fellowship during my pastorate. We have a great church with a loyal, faithful membership which is standing like Gideon's band in the great work we are trying to do in our city.—Byron Smith.

The Religious Herald says that Dr. J. F. Love, Secretary of the Foreign Mission Board, is still gravely ill. We shall all sorely miss him at the Chattanooga Convention.

Here's good advice to young married people from Dr. Briggs of Washington City: "Begin in low gear and shift gears till you get in high. Pay as you go and if you can't pay don't go."

The number of Congregational churches in the United States were somewhat fewer in 1926 than in 1916. There was, however, an increase in membership from 791,274 to 881,696. They have only five churches in Mississippi with a membership of 277.

It's 16,000 now, our subscription list. That means we have only 4,000 more to get before The Baptist Record goes into twice as many homes as it did when our Convention met in December. Help us to help your folks, by sending in the list from your church. It only costs \$1.00 each if you get 90 per cent of them. That means half price. What do you say?

Editor John Freeman of The Baptist and Reflector helped Pastor H. P. Hurt in a meeting last week at Union Ave. Church, Memphis. There were 75 additions to the church, 50 for baptism. Brother Freeman says he found lots of Mississippians there, including the pastor. They are mighty good people to work with, and Dr. Freeman is a mighty good man to preach to them.

Besides the contributions of individual members of the church at Prentiss to the cooperative program, the various organizations in the church have been adding special offerings as follows: Sunday School, \$30.00; W. M. S., \$30.00; Senior B. Y. P. U., \$6.00; Intermediate B. Y. P. U., \$1.55; Junior B. Y. P. U., \$2.40; G. A., \$5.60; R. A., \$1.50; total of \$77.05 at a lean time of the year, over and above the personal contributions. This church will probably claim the highest per capita gifts.

The Summer School of Theology will be conducted at Ridgecrest, N. C., July 2-Aug. 24 under the control of the Education Board of Birmingham. Teachers are from Fort Worth, Macon, New Orleans and Louisville; Drs. W. W. Barnes, A. H. Newman, J. E. Gwatkin and H. W. Tribble. Subjects: English Old Testament, Protestant Reformation, Acts and Epistles, Comparative Religion and Biblical Theology. There will be other attractions at Ridgecrest during the summer. For information, write Baptist Education Board, 517 North 22nd St., Birmingham.

In reading Stanley Jones' book, Christ of the Round Table, we concluded that some folks calling themselves Christians must in reality be Hindus. Here is his story. He asked a Hindu judge, an authority on Hinduism, "Who is a Hindu"? His reply was, "You can believe anything and be a Hindu; anything from pantheism to atheism". "But where does the Hindu end and the non-Hindu begin"? he was asked. "Well, you can believe in anything provided you do not reject the rest", was his final statement. There is your "inclusiveness" which some "Baptists" are insisting is the soul of Christianity.

The Baptist Messenger says that Chilocco, Okla., has probably the largest Indian Church in the world. Recently 79 students of the Indian school there were baptized.

Cumberland Presbyterians declined from 72,052 in 1916 to 67,938 in 1926. This is the church of which a large part joined the Northern Presbyterians several years ago.

It is shown by the New York Christian Advocate that Gov. Al. Smith has a record of favoring state appropriations to denominational schools. That's the sort of separation of church and state he stands for.

The report of the Committee on Order of Business for the meeting of the Southern Baptist Convention is now published. The committee consists of C. W. Daniel, George E. Hays, J. W. Gillon, W. W. Melton and Solon B. Cousins. Meetings begin Wednesday 9 A.M. and the program closes the following Sunday night.

Editor Tinnin of The Baptist Message takes Editor Johnson of The Biblical Recorder severely to task for holding the hospital work of Southern Baptists responsible for the larger part of the debts. Of course, the idea is far as possible from the facts and figures in the case, but we have despaired of Brother Johnson ever seeing it any other way.

Some lawyers were holding a banquet (in India). At the close a man came out to entertain them. He told humorous stories of the gods and mocked them. This Hindu audience roared with laughter. Then he went on to mock Christ. A silence fell upon the audience. The silence turned to resentment and these non-Christian lawyers hissed him off the stage. They could stand the mocking of the old, but they could not stand the mockery of the white purity of Jesus.—Christ at the Round Table.

A recent dispatch from overseas tells of a feminist leader in England, Miss Pankhurst, who is not to be outdone by the big society dame of New York in proclaiming her shame of motherhood without marriage. There have always been unfortunate women who have fallen under the appeal of lust, but usually they try in some way to hide their shame, but it surely takes a she-devil to try to hide the shame, when she is discovered, by proclaiming her liberty from Christian and decent rules of conduct.

Last year when the evangelistic conference was held at Clinton in the early summer the brethren present voted unanimously to have a conference this year, appointing Drs. B. H. Lovelace and M. O. Patterson a committee on program. These brethren have prepared a program which they believe will prove exceedingly helpful to all who attend. It comes early in June at the opening of the revival season. Large liberty is given for a free conference, and unhindered expression of opinion and pooling of experience. Clinton is the best place in the world for such a conference. The fellowship of Mississippi Baptist preachers is the best in the world. Let every preacher prepare to come, and let everybody pray the Lord to come. Others besides preachers are invited to come if interested in the work. Dates June 11-14.

CONVENTION ANNOUNCEMENTS

The seventy-third session (eighty-third year) of the Southern Baptist Convention will be held in the Memorial Auditorium, Chattanooga, Tennessee, beginning at 9 A. M. Wednesday, May 16, 1928, and is expected to adjourn on the following Sunday evening.

The preacher of the convention sermon will be Rev. J. R. Hobbs, Alabama, or his alternate, Rev. Solon B. Cousins, D. D., Virginia.

Registration

The Secretaries' office for the registration of messengers will be open in the lobby of the Auditorium, Monday evening, May 14, and daily from 8 A. M. to 10 P. M. the remainder of the week. Messengers should register as soon as possible after reaching Chattanooga. It is hoped that everybody will register who is entitled to membership in the Convention.

Credentials

All messengers must present in person their credentials. Each messenger on the Financial Basis (Class I) should present a card signed and supplied on request by the Corresponding or General Secretary in his State. Each messenger on the Association Basis (Class II) should bring a printed copy of the Association Minutes containing his appointment, or a written certificate from the Moderator or Clerk of the Association. All names and postoffices, if not printed, should be very plainly written, preferably typewritten, so as to assure accuracy in the list which will appear in the convention annual.

On the acceptance of his or her credentials, each messenger will receive a badge which will admit to the floor of the Convention.

Railroad Rates

Reduced rates to the Convention on the basis of fare and one half for the round trip, with minimum of \$1.00 for the round trip, have been granted by the following passenger associations:

The Southern, the South Western, and the Central from all points; the transcontinental and the Western from Colorado, Illinois, Iowa, Kansas, Missouri, Nebraska, New Mexico and Wyoming; the Trunk Line from all points in New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of Wheeling, Parkersburg and Kenova).

Round trip tickets will be sold upon presentation of Identification Certificates to ticket agents at the time of purchase of tickets. These Identification Certificates are in the hands of State Secretaries for distribution on application, to messengers of their respective States, each Certificate being good also for dependent members of the holders family.

Round trip tickets will be sold May 10-16 inclusive, and will be good to reach original starting points, returning prior to midnight of May 25.

Tickets will be validated by ticket agent at Chattanooga before the return journey is commenced.

George W. Truett, President.

Hight C. Moore,
J. Henry Burnett, Secretaries.

WOAMN'S MISSIONARY UNION

The Fortieth Annual Meeting of the Woman's Missionary Union of the Southern Baptist Convention will convene at 8 P.M. on Monday, May 14, in Chattanooga, Tenn. Its closing session will be on Wednesday night, the 16th. Therefore all W. M. U. delegates and visitors will have the opportunity of attending almost every session of the Southern Baptist Convention. It was with such a purpose in view that the Union voted to convene this year, as for the past two years, on Monday before Convention Wednesday. Each state is entitled to forty W. M. U. delegates, including the state W. M. U. vice-president. Of course, the number of visitors is un-

limited. It is hoped that every State Union will have its full delegation in Chattanooga before 8 P.M. on Monday, the 14th, and that a host of visitors will also be present. The hotels and meeting places can care for large crowds.

The Monday night session will be in the interest of the W. M. U. organizations among young people and will take place in the main auditorium of the Memorial Auditorium, in which main auditorium the Tuesday night session will also be held. The other five sessions, including the one on Wednesday night, will be held in the Community Hall on the third floor of the Memorial Auditorium, the Wednesday night session being in the interest of home and foreign missions with many missionaries on the program. The Tuesday night session will feature the Ruby Anniversary, an impressive pageant being presented. The three night sessions will commence at 8 o'clock; the Tuesday and Wednesday morning sessions will open at 9:30 and close at 12:30; the afternoon sessions on those two days will convene at 2:30 and adjourn at 5:30.

On Saturday, May 19, the all-day session of the W. M. U. Secretaries' and Field Workers' Council will be held in the Highland Park Baptist Church. It is hoped that all Council members will plan to remain in Chattanooga for this annual meeting of the Council. Visitors are welcome to attend.

Sometime between Wednesday afternoon, the 16th, and Sunday, the 20th, there will occur the post-annual meeting sessions of the three following committees: Margaret Fund; General Board of W. M. U. Training School; W. M. U. Executive Committee. It is important that the committee members remain in Chattanooga for these three meetings.

Highly important is it, also, that each state arrange for its members of the aforesaid three committees to reach Chattanooga for the pre-annual meeting sessions of their respective committees, the convening hours being as follows and the meeting place for each being the Gold Parlor on the mezzanine floor of the Patten Hotel, on Monday, May 14:

9:00 A.M. Margaret Fund Committee
11:00 A.M. General Board of W. M. U. Training School
2:00 P.M. W. M. U. Executive Committee
Mrs. W. J. Cox, W. M. U. President.
Kathleen Mallory, W. M. U. Cor. Secretary.

HISTORICALLY SPEAKING

Appreciation is hereby expressed to those brethren and sisters who have taken interest in collecting missing Minutes of their respective Associations as published in this column, and forwarding same to me or to Dr. P. I. Lipsey, Jackson, Miss., care Baptist Headquarters, for the Historical Files. We urge all concerned to search out within the bounds of the various Associations and forward the missing numbers that a full and thorough history of Mississippi Baptists may be preserved to posterity.

The blanks for the individual Sketches of the preachers and leading laymen and laywomen are coming in slowly. A blank will be sent upon request to any one writing us. These are very important, and we solicit the cooperation of the brethren in this regard.

(65). Monroe County Association.—Missing: 1906-1908; 1911-1918; 1921, 1922, 1927.

(66). Mt. Olive Baptist Association.—Missing: 1874-1876; 1881-1884; 1886-1889; 1891-1927.

(67). Magee's Creek Association.—Missing: 1887, 1891, 1893-1908; 1910; 1911-1927.

(68). Mississippi Baptist Association.—Missing: 1806-1818; 1820, 1821, 1826, 1828, 1830, 1845, 1864, 1865, 1872, 1876, 1893-1899; 1905, 1908, 1911-1914; 1920, 1927.

(69). Mt. Pisgah Baptist Association.—Missing: 1836-1838; 1841, 1842, 1846, 1853, 1878, 1895, 1896, 1899-1902; 1904-1908; 1911, 1913, 1918, 1925-1927.

(70). Delta Baptist Association.—Missing: 1926, 1927.

(71). New Hope Primitive Association.—Have only 1884 and 1885, which are the 38th and 39th Annual Sessions.

(72). Landmark Baptist Association.—Have only 1921, the 25th session.

(73). State Association of Baptist Churches.—Have only 1910, that of the 3rd session.

(74). New Liberty Baptist Association.—Missing: 1891-1894; 1899, 1902, 1905-1908; 1911, 1915, 1916, 1918-1927.

(75). New Choctaw Association.—Missing: 1913-1920; 1926, 1927.

(76). Neshoba County Association.—Missing: 1920, 1926, 1927.

(77). Noxubee County Association.—Missing: 1926, 1927.

(78). Newton County Association.—Missing: 1927.

(79). Panola County Association.—File Complete.

(80). Prentiss County Association.—Missing: 1920, 1923, 1927.

(81). Pearl Valley Association.—Missing: 1885-1886, 1912, 1913, 1915-1918, 1920, 1922, 1924-1927.

Please forward any of the above missing Associational Minutes to Dr. P. I. Lipsey, Jackson, Miss., care Baptist Headquarters.

Yours for service,

—J. L. Boyd, Secretary.

BAPTIST WORLD ALLIANCE

The aims of the Alliance are set forth in eight brief declarations from its 1928 Handbook as follows:

"1. The Baptist World Alliance is a voluntary and fraternal organization for promoting fellowship among Baptists.

"2. It is not an administrative body, carrying on mission work or appointing missionaries.

"3. It is not a legislative body, prescribing regulations binding upon Baptists.

"4. It is not a judicial body, handing down decisions governing other Baptist organizations.

"5. It is not an authoritative body, controlling churches or other organizations. Such authority as it possesses extends only to its own activities.

"6. It is, in accordance with the principles of the denomination, free, autonomous, and fraternal in all its relationships.

"7. It is not responsible for financial obligations incurred by other Baptist bodies, or for controversies concerning matters of policy, doctrine and practice. It is prepared at any time to help by counsel and advice on matters properly pertaining to its aims and purposes; but always with careful regard to the rights of other Baptist Boards, Unions and Conventions.

"8. The aims of the Alliance are moral and spiritual. It seeks to express and promote unity and fellowship among the Baptists of the world; to secure and defend religious freedom; and to proclaim the great principles of our common faith."

These are more far-reaching declarations of a world-wide religious organization than were the ninety-five theses of Martin Luther. Universally received, they would bless the whole world.

The day of Baptist doctrine has come. If our people in their activities measure up to our doctrines and the day in which we live, the Great Commission will have its first real opportunity since it fell from the lips of Jesus.

Let as many of our people as can, go to Toronto, see with their own eyes the result of Baptist preaching in all sections of the world and feel in their own hearts the thrilling joy of a world-wide Baptist fraternity and fellowship.

Mr. Oliver L. Richards, of Cushing, Texas, would like to secure a copy of a book by Dr. Teasdale on Baptism and Communion. Write him.

Thursday, April 26, 1928

THE BAPTIST RECORD

Housetop and Inner Chamber

The Democratic Donkey seems to be headed for the swill tub, and the Republican Elephant already wallowing in the oil tank. We are ready for a "ship of the desert."

President Doak S. Campbell of Central College, Conway, Ark., has resigned to become Associate Professor of College Administration at George Peabody University, Nashville. Baptists of Arkansas will be sorry to lose him.

Wake Forrest College seems to be the center of another aerial disturbance, since an Al Smith for President club has been organized. You never can tell what sort of an appetite some youngsters will develop.

Dr. G. S. Dobbins will preach the commencement sermon for Mississippi College this year. He is an honored alumnus of this institution and his friends will be glad of the opportunity to welcome him back to the state even for a short visit.

A crank at Madison, Indiana, has left by his will certain sums of money to be kept for 500 years and then with the accumulated interest for a school and a library. In the name of common sense, won't a good deed done today bring more interest in 500 years than money kept in bank?

Dr. J. B. Moody has out a new tract on "Religious Rights of Women and Sex Equality". He says the command to women to keep silence in the churches is simply a prohibition of women fussing with their husbands in the meeting house. That's about a sample of his argument and interpretation.

Work has been renewed on the building of Calvary Church in Jackson and will now probably go through to completion. It is strategically located on one of the most desirable sites in Jackson and will be one of the best equipped church houses in the state.

Wonder what a Methodist bishop's "reaction" is to being called a "prelate", as the headlines speak of "Bishop Dickey". When this thing of "orders" starts, there is no telling where it stops. It is refreshing to get back to the words of Jesus, "All ye are brethren".

We have several articles which we cannot publish on account of their length. Wish our contributors didn't have to be told this so many times. Remember the man who said he could listen to a certain preacher all day because he preached such short sermons.

Pastor J. P. Harrington began a meeting at Parkway Church, in West Jackson, Sunday, having State Evangelists D. Wade Smith and M. E. Perry to his aid. They have a big tent, belonging to the Convention Board, which will seat probably 1,500 people and they are apt to have it full, for this is a flourishing section of the city.

Dr. Norman M. Cox, pastor of First Church, Meridian, writes: We had a gracious and very helpful meeting here March 25 to April 8. Joe Canzoneri led the singing. This is the eighth time I have had him with me for such a service. We have none better. I did the preaching. The church cooperated by working and attending splendidly. Ninety-one additions to the church, the great majority of whom were men and boys. This makes total accessions during my ten months ministry 211. Church is preparing to buy property adjacent, which is badly needed. We are hoping to have possession of it by Aug. 1 and to have fully paid for it by that time.



REV. JOSIAH CRUDUP

Pastor Josiah Crudup, of Belzoni. He comes to us with assurances from his Georgia home of a record of faithful and efficient service.

William Wrigley, Jr., has spent \$40,000,000 in seventeen years, advertising Wrigley chewing gum. He is now spending \$15,000 a day in advertising, is selling \$1,000,000 of gum a week, and making profits of \$8,000,000 a year. The American people are spending more money for chewing gum than they are giving to Foreign Missions.—Baptist Messenger.

The resignation of Dr. White and the induction of Dr. Liu as president of Shanghai Baptist College, is an event in missionary work. The latter is a Chinese whose grandparents were Christians, himself an M.A. graduate of Chicago University and Ph.D. of Columbia. It is significant of the passing on of responsibility to the Chinese. Somehow our Foreign Board has had little to say about this, although equally interested.

State Evangelists D. W. Smith and M. E. Perry closed a meeting at Piave with 113 additions to the church, more than half of whom came on profession of faith. Brother J. H. Cothorn of the Bible Institute is pastor here, and had made good preparation for the meeting. There is a big lumber mill here. The foremen and other workmen in the mill cooperated in the meeting loyally and joyfully and a great blessing abides on the community. The church will go from half time preaching to three Sundays, or possibly to full time.

Prof. E. O. Sellers of the Baptist Bible Institute, Church Music Department, will take the Glee Club on a trip through parts of Louisiana and Mississippi. They sang in the First Church, Baton Rouge, last Sunday. They expect to reach Mississippi College at Clinton the 27th, and to sing in First Church, Jackson, that night. They will be at Collins Saturday noon and Hattiesburg that night. They will be at Picayune Sunday morning and Bogalusa Sunday night. There are twelve students traveling in a bus. No charge for admission, but a free will offering will be taken to cover expenses.

The Baptist World Alliance differs from any other assembly of Baptists in that it is purely for fellowship, counsel, conference and inspiration. It does not conduct any mission work, education work or benevolent work. These things are left to the conventions in separate countries and localities. The reason for insisting on proved

orthodoxy in the Southern Baptist Convention is that this convention sends out missionaries and supports teachers in theological seminaries and other schools. The missionaries and teachers speak for the constituency of the convention and are supported by the Baptist people. These people have a right to know that their representatives are true to the faith. But in the Baptist World Alliance it is different. There are no missionaries or schools, and the people on the programs speak only for themselves.

Pastor Ernest M. Stewart writes from Tutwiler: On the first Sunday in March the Baptist Church of Tutwiler examined and ordained Brother Jewett Burson to the full gospel ministry. Representatives of Drew, Rome, Vance, Lombardy, and Tutwiler Baptist Churches constituted the examining council. Dr. W. R. Cooper of Drew preached the ordination sermon and Dr. J. A. Maxwell, also of Drew, led the ordaining prayer. May the blessings of heaven be on Brother Burson as he takes up his work. Beginning first Sunday in April Brother G. C. Hodge, our Stewardship and Budget Director, was with us in a stewardship institute. Considerable interest was manifest in the work and much good accomplished. These lectures are eminently worth while. They cause our people to think, and we all need to do quite a bit of this. At the close of the institute, sixty awards were given.

All are interested in the flood control bill now before the United States Congress. Certainly the need is great and danger threatens the future unless something is promptly done. We are not in position to pass judgment, favorable or unfavorable, upon the legislation proposed. The ordinary layman must trust those in position to know, even when this trust is sometimes misplaced. Certainly everybody ought to sympathize with President Coolidge's desire for economy and honesty. He is afraid the cost will be excessive and that railroads and other large corporations may be unduly benefited at the expense of the tax payers. But the President is a little late in looking after the interest of the common citizen as against great corporations. The common people are paying annually millions of dollars in taxes which go into the pockets of the manufacturing corporations, especially in New England. Is this the "New England conscience"; that permits large profits in New England to corporations but is afraid some corporations along the Mississippi River might be benefited by protecting the people against overflow?

Earthquakes in diverse places: last week one was reported in southern Mexico. The week before one in Bulgaria.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

RICHMOND, VIRGINIA

Statement of the Debt Account as at March 31,
1928

Mar. 1—Bal. as per previous report	\$1,113,024.47
Plus interest applicable to March on outstanding notes	6,883.54
	\$1,119,908.01
Less interest paid in advance on notes renewed in March	\$12,810.87
Less note due Dr. and Mrs. W. C. Newton paid in March	2,199.00
Less allocation of Program Receipts, and direct gifts toward debt a/c in March	7,861.62
Less profits from sale of stock in First National Bank, Quitman, Georgia	400.00
Less miscellaneous item	1.00
Balance at March 31st	\$1,097,136.02

Editorial

THE ABILITY TO THINK STRAIGHT

This has more to do with morals and religion than appears at a casual glance. And it is one of the most needed subjects for discussion that we know anything about. The trouble is that it is a most difficult subject to write about for more than one reason. For one thing, a whole book would be necessary to make all points clear. Another is that it would be difficult to clarify the subject without giving examples of confused thinking, and that might endanger personal friendships.

If anybody doubts that there is need of some remarks on this question of thinking straight, he must not be familiar with the periodical literature of the time, including the newspapers and not excluding the religious papers by any means. They are full of confusion and not a few of them are adding to the confusion, instead of removing it.

This is a period of agitation and controversy. Some people may regret it, may get tired of it; but they can't get rid of it. Agitation is education. The water in a cistern becomes stagnant when it is not agitated and aerated. Almost anything is preferable to stagnation. An indictment against a nation by one of the Old Testament prophets was that it was like wine settled upon the lees (*Jer. 48:11*), that had not been poured back and forth, and so becomes flat and tasteless.

Along with this agitation, discussion and controversy, however, is always the danger of not seeing straight and thinking straight. Controversy will help in the solution of differences and difficulties only provided we are able to think straight. Truth is as straight as an arrow. Two people looking down the barrel of a telescope will see the same thing.

But some one will say, Are there not books on logic, that are meant to teach people how to think straight? Yes, and they are mighty useful, or ought to be. But there is something that is just as necessary, and more so, than the books of logic. Jesus indicated it when he said, "If thine eye be single thy whole body shall be full of light". Logic is a good telescope to look through, but you need a sound eye, or a telescope is useless.

Again Jesus indicated the need of a sound mind in order to right conduct when he spoke of the seed falling into a "good and honest heart". We had just as well ask ourselves the question as to whether we are honest when we come to discuss matters of common interest, be they religious, political, scientific, philosophical or what not. The desire to win in a contention unless it is guided by something better will lead inevitably to dishonesty. Fixed ideas make honesty impossible and thinking straight unattainable.

The same necessary condition of thinking straight is voiced in the Epistle of James, when he says, "The wisdom that is from above is first pure, etc.". That must be first; it is the prime requisite for thinking straight. That is it must have no ulterior purpose to serve, no personal ends to gain, no sordid objects to attain. It must be disinterested, unbiased, unselfish; it must be clean from the contagion of self-seeking. Then it will be easy for it to be "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partisanship, without hypocrisy".

In the present day controversies in all realms, religious and otherwise, there are so many things said which are not so. There are so many facts and figures distorted that one almost despairs of the honesty of human nature. If we were all absolutely honest, most of our differences would disappear. By this is not meant that most peo-

ple are consciously dishonest and purposely misrepresent. But it does behoove all men in the midst of discussion to closely examine ourselves. Better still, if we will get close to God, it will be found that in His light, we will see light. There is not one who does not need to pray the Psalmist's petition, "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting".

MAKING LIFE A UNIT

If an architect draws a plan for a house he has respect first of all to the idea of unity. It must be one, a unit, a whole; and not a conglomerate aggregation of variant parts. This unity will be determined by the purpose for which the house is built. There must be one dominant ideal and design. And so it is in doing anything worth while, whether it be in a railroad system, a dry goods business or what not. This unity may head up in one official, a master mind, or in a board of directors who are in agreement.

The finest of the fine arts, the greatest business in the world is in the making of a life. But how hap-hazard and purposeless are most people in the making of it. To most people life is a succession of accidents, without unity and without purpose. How few have a plan or program or method! And life is a series of disintegrations and efforts at overcoming and correcting blunders. If we planned our lives like an architect plans a great building! How can we do this?

First of all there must be one object to be obtained or attained. Already you may have in mind that message of Paul's in Philippians when he is speaking of his own life. He says, "This one thing I do". He speaks of it in one sentence as "the goal, the prize of the high calling of God in Christ Jesus." In another sentence he speaks of it as laying hold of that for which he was laid hold on by Jesus Christ. In another he speaks of it as "the excellency of the knowledge of Christ Jesus my Lord." Or in another he calls it the righteousness which is from God through faith. Again in speaking of it in the same connection, he says "that I may know him, and the power of his resurrection, and the fellowship of his suffering; being conformed to his death, if by any means I may attain unto the resurrection from the dead."

These are not different things, but they are many ways of looking at the same thing.

All the energies of his soul and mind and heart and body were drawn into and consumed in the purpose to attain this end. He represents himself as a runner in the race course. He flings away every cumbersome obstacle, every other desire and ambition, every object of personal and race pride, every momentary satisfaction that would hinder or slacken his speed.

Look more closely at the aim which draws into itself and into unity all the energies of his being. It is the only worthy goal of life; the goal for him and all of us. He describes it as "that for which he was laid hold on". It is the revealed will of God for him. He was going his own way when Jesus arrested him on the Damascus road and with his hand on his shoulder pointed in another direction. No man is safe who has not found out the will of God for his life. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Again and more specifically his aim is the attainment of righteousness. There is hardly a bigger word in the Bible, and certainly there can be no better aim in life. Right with God, right within and right in conduct and all relationships. Right in motive and in behavior. Here is a high ideal. But it is not a righteousness according to men's standards, nor according to men's powers of attainment. It is a righteousness from God through faith in Christ. That is a righteousness that is divine in its requirements, stand-

ards, origin and communication. It was not simply an imputed righteousness. That is done once for all. It is a righteousness which he is still reaching out towards. Yea, it is Christ likeness.

The goal before every Christian is to become like Christ, to reproduce him in our inmost souls and our outward behavior, in every sentiment, motive, desire and deed. That is what is put before us at our conversion and the aim that continues with us in life: "that I may gain Christ, and be found in him". So Paul could say, "For to me, to live is Christ". That henceforth is the absorbing purpose of his whole being, the unifying aim of his life. This draws into itself all his aims and energies.

Paul further describes this goal in these words: "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead". This description indicates the attainment of the full measure of life, with all the powers of mind and soul developed to their utmost, with every fibre of his being vibrant and a tingle with the sense of holy activity to the last limit of their powers. It is in accord with the word of Jesus, "I came that they might have life, and might have it abundantly".

We have no sort of sympathy with the community church idea for country folks, nor anybody else; but we would do well to study the matter of consolidating some of our country Baptist churches, much as we have done with our schools. But even that ought not to be done without thinking it through and learning the will of God in the matter.

The church at Senatobia used their old house for the last time Sunday, April 15. The following week the furniture was moved out and the building demolished. On the same plot of ground another building will be erected forthwith, to cost about \$25,000. They will be fortunate in this, for the architect's plans called for \$30,000, but they have some good builders of their own. The church was organized in 1870 with J. W. Lipsey, the editor's father, as pastor, and under his leadership the first house was built. A new building was put up in 1895 when Rev. L. S. Foster was pastor. About 1912 the Sunday School annex was added while Dr. A. T. Cinnamond was pastor. The present pastor is Brother J. C. Wells, and the work was never more hopeful.

WHAT HAS BECOME OF THE BAPTISTS? By One Who Is Interested

I mean Southern Baptists. They once had an inspiring history. They claimed to have truths most needed by the nations and governments of the world. They were blessed with heroes as their ancestors. The last I heard from them was that they were retreating from their mission fields.

Too true. They are still on the retreat. Pessimism has partially infected the ranks. Materialism and selfishness have started an epidemic.

But they still have their Baptist message. But of what avail, if the dust is growing upon it? If it is a message for a lost world, why do they not carry it? The apostles set the example. Our Baptist forefathers have done the same. Why do not Southern Baptists pick up their soiled, torn banner and bear it gloriously to the world's front? A denomination had better die than, with such a history, and message and uncounted resources, to be playing the slacker in the present terrible crisis. That they are playing the slacker becomes manifest the moment we consider the part which Southern Baptists MIGHT be playing in the great world Redemption Drama, if they should be fully aroused and doing their best, and the pitiful manner in which they are now dealing with it.

Thursday, April 26, 1928

THE BAPTIST RECORD

BUDGET DEPARTMENT

G. C. Hodge

WHERE YOUR MISSION DOLLAR GOES
WHEN GIVEN THROUGH THE COOPERATIVE PROGRAM**.45 Goes to Mission Objects Outside the State
.22½ to Foreign Missions**

Of every dollar given to Foreign Missions during 1926, .06 99/100 cents were used for expenses; .02 81/100 cents for Foreign Mission Board, .02 79/100 for interest, and .01 39/100 for expenses of W. M. U., Baptist Brotherhood and Southern Baptist Convention.

Of every dollar given to the Foreign Missions during 1926, .93 01/100 cents actually got to the Foreign Fields and into the hands of the Missionaries.

.10 to Home Missions

Our Home Mission Board is supporting 403 Missionaries: 70 in Cuba, 3 in Panama, 38 among foreigners in the Southland, 13 among Indians, 29 among Negroes, 2 among Sailors in our ports, 212 in Mountain Mission Schools, 36 in Good-Will Centers, 6 Camp Workers, and 14 Evangelists.

.07 to Seminaries and Education Board

.02 33/100 to Southern Baptist Seminary, .02 10/100 to Southwestern Baptist Seminary, .01 64/100 to Baptist Bible Institute, and .00 93/100 to Education Board.

.04 to Aged Ministers Relief and Annuity Board

This money is to help aged and disabled ministers.

.01½ to Southern Baptist Hospital in New Orleans

This hospital is owned and operated by Southern Baptists and through it we are doing a great missionary work. \$27,526.20 charity work done May, 1926-May, 1927.

.55 Goes to Mission Objects Within the State.

.31 to Christian Education. Endowment to Mississippi College, endowment and current expense to Mississippi Woman's College and Blue Mountain College, building debt and current expense Clarke Memorial College.

.16 to State Missions

Our state mission work is divided into the following departments: Budget and Stewardship, Evangelistic, W. M. U., Sunday School, B. Y. P. U., Pastoral Support, Church Building, and Miscellaneous Missions.

.03½ to Baptist Orphans' Home of Jackson

211 children are now in the Home.

.03 to Mississippi Baptist Hospital in Jackson

They have 85 beds and 42 nurses. \$31,000.00 in charity work done in 1927.

.00½ to Tri-State Hospital in Memphis

This hospital is owned and operated by the Baptists of Mississippi, Tennessee and Arkansas.

.01 to Ministerial Education

For students in Mississippi and Clarke Memorial Colleges who cannot, without help, prepare for the work whereunto the Lord has called them.

WHEN YOU GIVE THRU THE COOPERATIVE PROGRAM YOU HELP SUPPORT EVERY PHASE OF CHRIST'S WORK THROUGH THE WORLD.

Matthew 28:19, 20.

It is said that the University of Texas is liable to secure the Codex Sinaiticus, from Russia, the oldest known manuscript of the New Testament.

Have just closed a meeting with the South San Antonio, Texas, Baptist Church. This was our second meeting with this church and our fifteenth in our home city. We almost had to postpone the meeting on account of the worst epidemic of measles I have ever run into in my evangelistic career, but the Lord gave us 33 additions, 20 for baptism. We are now in a revival with First Baptist Church of Port Lavaca, Texas. M. E. Cunningham, a Louisville Seminary man, is the pastor and this is our second meeting with him. We are in a tent here.—Evangelist R. G. Baucom, P. O. Box 378, San Antonio, Texas.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Bunker Hill Church, Marion County

It was a new experience for the writer Sunday, April 15th, when he went out from Columbia with the pastor of Bunker Hill Church to preach the dedicatory sermon. It was new in more than one way. We had never been to this Church. We were not very well acquainted with the pastor and never before had we been in a service in a full time country church.

The Church is situated on a gravel road leading from Columbia to Carson, ten miles from Columbia and eleven miles from Carson. The Church enrollment is 497. The pastor has served the Church three years and has been Principal of the consolidated school with an enrollment of 355, carrying eleven grades, for four years. When he began work with the Church three years ago, there were approximately 240 members. They had one-fourth time service with a one room church building. They were paying an annual salary of \$300.00 plus summer meetings, making a total for salary in the year 1925 of \$375.00. In July 1926 the Church went into a new building with one-half time service. In September 1927 they paid off all indebtedness on the church building and went to full time. When the Church went to half time, they doubled the salary which they had been paying, and when they went to full time they doubled it again. They are paying this year for missions \$300.00. This is an increase of about 200% in two years.

The next aim of the Church is to build a home for the pastor and to raise the salary to \$1,800.00, and again double the number of the membership. The Church has all organizations found in the regularly organized churches. There are eight Sunday School rooms in the Church in addition to the main auditorium. The General Director of the young people's work is R. L. McCullough, assisted by James Hitt, a brother of the efficient member of the Mississippi College Faculty. Brother Hitt taught school for a number of years after finishing his course at Mississippi College, but is now one of the leading farmers in the community and the efficient teacher of the men's class in the Sunday School. The Senior B. Y. P. U. leader is Miss Vesta Carter. The Intermediate Secretary of Section A is Mrs. Aultman, wife of the pastor, and of Section B, Miss Nell Evans. Miss McNeese has charge of the Juniors. They have an average of young people workers of about 180.

On the walls of the building over the platform are to be seen the Standards of Excellence, and practically all other posters of information along the line of the denominational work. There are also four pennants on the wall, indicating the achievements in the young people's work.

In looking for the cause of the success of this work, we first thought of the farming interest throughout this community. This is indeed encouraging. We then thought of the good gravel highway. But all of the work was in progress before the road was there. We then thought of the good citizens in the community, some of them college men. To be sure they are making their contribution in a large way. But we were finally impressed with the passage of Scripture which says, "The shepherd goeth before his sheep." And this is largely the explanation. The pastor had led in the school work and also in the church work. Serving as Principal of the school of eleven grades and eight teachers, he also preaches every Sunday to the people. He has great faith in God and is willing to work. You would really be interested in him if you could know him. He started to college after he had passed his twenty-

fifth year and was not prepared for college work, but finished his course ahead of time with distinction.

This is a good omen. We have been wanting to see a full time country church and just as the first gun in the Revolution was fired in Bunker Hill, so the first one has been fired by Bunker Hill Church in Marion County towards the great revolution in our country church life. We believe there is New Testament authority for having preaching in every church every Sunday and if our people throughout the State will let the cooperative spirit prevail, there will be more full time churches hard by the consolidated schools and it will mean a new day for the Kingdom of our Lord.

Incidentally, and last but not least, it should be said that the pastor's wife is also a teacher in the high school, an active worker in the Church, and while her husband was taking his course at Mississippi College, she took a course at Hillman College. She is doubtless the power behind the throne.

This day's experience was worth many weeks' work. There were fifty people in the choir and the large auditorium was practically filled. We have not said this with a desire of turning any church towards the pastor, Reverend L. T. Aultman, because we feel that he should be let alone to continue the work which he has so well begun, and that you may more fully realize the value of the precedent which he has set.

Corrections

In The Baptist Record of April 12th, Tunica Church was listed as having paid nothing from January 1st to April 1st. This was a mistake. We have received from this Church \$183.73.

Moorhead Church is listed as pledging nothing. This was also an error as they had pledged \$300.00 for the year 1928.

Reverend Frank Q. Crockett is pastor of Dundee Church rather than Reverend R. A. Eddleman, and Reverend J. G. Lott is pastor of Sumner rather than Reverend Frank Q. Crockett.

Rev. Gipsy Smith, Jr., will hold a meeting in Clarksville, Tenn., beginning June 10.

(Continued from page 8)

Lighted to Lighten—Toastmistress

Prayer—Pastor.

Lighted to Lighten

The plan is to have a big taper candle near the toastmistress which she lights after a brief word about the darkness before Jesus came. (Lights may all be turned out at proper moment.) She points out that Jesus was light for individuals and from the taper lights her wee candle, and that individuals are to share their light, so she turns to light the candle of the one next to her. She continues talking about spreading the light until all have lighted their next door neighbor's candles.

If preferred the whole plan may be altered to fit the Ruby Anniversary plans—using red instead of green in the color schemes, using the Ruby Anniversary aims in the toasts.

The toastmistress has opportunity for clever introductory remarks by giving a "Manners Review" for an Eatless Banquet. One is to use the knife and fork (pad and pencil) and though unusual may carry her silver home. It is hoped that all will desire more of the delicious food served, and so on. It will add zest if some songs of greeting are mimeographed so that all may join in the singing.

THE ROMISH PERIL

Professor A. T. Robertson, LL.D., in the Christian Index

The struggle in England among Protestants is fair notice to all men that the Romish peril is not gone. It still threatens every land, including the United States. There is no occasion for hysteria or undue excitement. But there is no reason for somnolent indifference. Rome never sleeps and is always awake and alert. The Catholics have the most powerful organization on earth. It is a compact autocracy and the will of one man, the Pope, is easily and quickly carried into execution through the enormous membership all over the world. Time was when the Pope exercised sway over kings and emperors. He still lays claim to such overlordship and would like to resume his power over all governments. The Pope undoubtedly longs for the wealth and power of the United States to be in his hands. He will never give up that hope. He will leave no stone unturned to gain that end. The struggle in England has laid bare the seriousness of the situation there because of the union of church and state. In this country the fight, for it is a fight, has to be less open, but it is just as determined as in England. Rome means to get control of the United States sooner or later. Protestants may just as well understand that purpose. They may falter and lose interest. It matters not with Rome. Defeat may come for Rome today or tomorrow. It matters not. The fight for the mastery will go on all the same. European history is rich with lessons for Americans, if they want to know the ways of Rome. The wise man looks to the future in the light of the past and acts today by the light of that knowledge.

BAPTISTS WILL PROSPER

H. F. Vermillion

The Baptist denomination has for several years experienced the worst period of depression and gloom that has come upon us for forty years. Our missionary, educational and benevolent enterprises have been hampered by meager income and embarrassed by increasing debt.

The Baptists are giving nearly as much money as ever to religious work but a larger portion of it is going into buildings, equipment and personnel for local churches. Much of this is necessary to care for the home bases and to save our own people. But this condition is passing and larger revenues will come to the denominational causes.

I have traveled much lately and I have visited many churches and ministers in different states. I find a note of cheer and a spirit of hope in many places where a little while ago there was gloom and despondency over our work.

We have already slowed down the rate at which our debts were increasing and in most cases we are reducing our debts. There seems a determination everywhere to wipe out the debts as rapidly as possible and then to enlarge the work as rapidly as is safe and wise.

I confidently believe that we are entering upon a period of increasing prosperity for all our Baptist work.

El Paso, Texas.

WHICH WILL IT BE?
By One Who Is Interested

Will our Convention in May spend its mighty forces in arranging for retrenchments and retreats, or in arranging for a great ingathering and triumph? The Convention is able to do either. It can keep its keen knife still busy "cutting off" or "cutting down", or it can organize for a campaign that will raise every dollar needed and thus save our hard-won agencies.

Already the knife has gone into the very heart of our world program, and our institutions and our work are bleeding on the foreign fields.

Southern Baptists as a whole have little conception of the ghastly use to which the retrenchment knife has already been put. Our people, of course, will conclude that as our agencies are becoming reduced so the need for contributions is growing less. The entire fabric of our co-operative program is being shaken to its center. A victorious grappling with our emergency is not gained by a retreat, but by a forward charge; not a charge in increasing expenses, but a charge for a great ingathering.

A movement now to set free the cooperative program and pay the debts will be far more inspiring than dragging along year by year with the debt bell tolling its dispiriting notes over our Southern Baptist camp.

Let Southern Baptists get ready to hold their 1929 Convention amid universal rejoicing over the triumphs of our cooperative program and the payment of our back-breaking debts.

LOSSES IN CHINA

H. M. Harris

Since last June Chinese soldiers have occupied my residence in China and have made a hospital out of much of the other mission property. A big battle was fought just beyond the city of Kaifeng and the wounded poured in and are still on our mission premises.

We had left a faithful Chinese Christian in charge of our property before starting for America and word has come from him as follows: "Please tell Pastor Ho (my Chinese name) to forgive my sin in not being able to protect his property." Poor old Lao Chang—how could he protect the missionary's property against thousands of soldiers?

A Chinese pastor has written us as follows: "All your things and even the things on the third floor (attic) are gone. A few cheap things are left. You are not the only losers. . . . Your roses are there but the bush rose on the fence is destroyed somewhat."

So all our things, furniture, books, carpets, bedding accumulated through long years, are gone. I had about a thousand dollars worth of books, including a \$160.00 set of the Encyclopedia Britannica. Wedding presents, chinaware brought back from France after the war, walnut buffet, dining-table and chairs imported from America and many things of sentimental as well as intrinsic value, we are likely to see no more. Our curiosity is stimulated to know what of our things were so cheap that even the poor half-starved Chinese soldiers would not steal them. Fortunately, I sold our piano before returning to America. It might take nearly three thousand dollars U. S. gold to replace what we have lost, the result of years of slow and painstaking saving and planning.

But our roses are still blooming even if our goods are gone! How well do I remember how my wife with tenderest care and solicitude made one of the most beautiful rose beds I have ever seen anywhere. The stalks grew to a great height and were covered with a profusion of blooms. May the fragrance and beauty of these flowers be a symbol and parable of something that missionaries leave in China even if their goods go and they themselves are forced out. We take the savor and fragrance of the living Christ to these lands and may the sweet incense of His presence be present there continually.

Well did Luther write:

"Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is forever."

If it takes the sacrifice of our possessions to help bring in the Kingdom of God in China, then gladly do we let them go. We do not regret going to China even though we suffer the loss of all things; it would be worth it.

SAVING A SEMINARY

By W. E. Denham

The financial crisis through which the Baptist Bible Institute is now passing has an interesting parallel in the cases of our other Southern Baptist Seminaries. All three of them are strategically located and are potent factors in the life, present and future, of our denomination.

The Southern Seminary was first located in Greenville, South Carolina in 1859. Closed during the Civil War, it was re-opened at its close, but the years immediately following were years of difficulty and struggle. Decision was finally made to remove to another location in hope that the change of location would result in larger financial support. In 1877 it was removed to Louisville, Kentucky, as the result of offers by Kentucky Baptists. Finances were still meager and the struggle hard, until in 1880 a large donation by Mr. Joseph E. Brown of Georgia brought relief and smoothed the way for progress. Further large donations made possible the building of the old New York and Norton Halls, and in 1925 a South-wide campaign for \$2,000,000 made possible the erection of the present plant at "The Beeches." Through these and other special gifts the progress of the Southern Seminary has been made possible.

The Southwestern Seminary began as the Theological Department of Baylor University in the year 1901. In 1905 an emergency fund of \$30,000.00 was raised and the Theological Department was enlarged. In 1907 the Texas Baptist Convention elected Trustees and the theological work was separated from the University and assumed independent Seminary status. In 1909 the Baptists of Fort Worth subscribed \$100,000 for the erection of a building there on ground also donated for that purpose, and the Seminary was located there. In 1915 the W. M. U. of Texas raised \$140,000 for the erection of the W. M. U. Training School on the campus. In 1924 the sum of \$75,000 was given to endow the professorship of missions. Further large gifts have made possible more recent improvements. Here again it is seen that the Southwestern Seminary also has been the recipient of large gifts which have made possible its progress.

The Baptist Bible Institute has been dependent wholly on the small percentage it has received from the Cooperative Funds of Southern Baptists. In 1917-18 the sum of \$164,000 in cash and pledges was received from Louisiana Baptists for the purpose of establishing the school, which had already been projected by joint action of the Southern Baptist Convention and the Louisiana and Mississippi State Conventions. With the inauguration of the 75 Million Campaign this sum was merged into the amounts to be received from that campaign and was therefore cancelled. In addition to its share of the percentage allocated to Southwide interests, the Louisiana Convention set aside a yearly percentage to the Institute because it was located within her borders. Against this percentage, however, was charged the sum of \$40,000 which had already been given in cash on the \$164,000 above referred to.

This \$40,000 was carried on the State Convention books as a charge against the Institute until the percentage allocated had liquidated it, and not until then did any funds come to the Institute from this additional percentage. Moreover, on the estimate of the State Secretary, Louisiana's contributions to the Institute for the whole of its history, including both the special percentage and the percentage of Southwide funds, amounts to about \$100,000.00 or \$64,000.00 less than the amount subscribed by Louisiana Baptists at the beginning. It will be seen therefore that the Institute received no income from that original campaign. Under the agreement entered into in the 75 Million Campaign this Institute has received no funds outside of the Cooperative Program until the present time, although its percentage is

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smaller than that allocated to either of the other two Seminaries.

Viewing these facts and in the light of the urgent needs of the Institute at this time, will not our Southern Baptist friends join with us in prayer that God will put it into the heart of some wealthy Baptist or group of Baptists to make generous contributions to this youngest of our Theological Schools?

**GENEROUS CHRISTMAS GIFT FOR
SOUTHWIDE INTERESTS IS TENTATIVE
RECOMMENDATION OF DEBT-PAYING
COMMITTEE**

By Frank E. Burkhalter

Instead of a prolonged and intensive debt-paying campaign for the relief of the Southwide interests and institutions, the committee of twenty-five, named by the executive committee of the Southern Baptist Convention to consider ways and means for taking care of the obligations upon these causes, has agreed tentatively to recommend a general Christmas offering to these agencies that will enable them to make a very material reduction in their indebtedness. While this committee will meet again at Chattanooga just before the Convention to perfect its recommendations, the sentiment of the members present was unanimous for the special offering rather than a regular campaign, though there was a slight variance of opinion as to the method of distributing the funds raised in this Christmas offering. The tentative report of the committee recommends that the undesignated gifts be divided on the ratio that the debt of the cooperating boards and institutions sustains to the total indebtedness, which was reported as \$5,285,034.

Further study will be given the matter between now and the meeting of the Southern Baptist Convention, and there will be another meeting of this special committee at Chattanooga Monday night, May 14, to perfect its report to the whole Executive Committee and promotional agencies which will in turn consider the matter before making final recommendations to the Convention.

The members of the committee were unanimous in the conviction that the largest possible relief must be provided for the several boards and institutions that are so heavily involved, and all were anxious that in doing something to relieve the indebtedness of these agencies the least possible injury should be done to the Cooperative Program and the least possible drain made upon the regular offerings of the cooperating churches to this cause. With this purpose in mind a special offering rather than a prolonged campaign was decided upon. At the same time it was realized that for this offering to attain a size that will afford appreciable relief to the causes the members of all the churches must be informed about the proposal and enlisted as fully as possible in supporting it, and the committee favors definite steps looking to that end.

Other proposals favored by the committee include:

1. The listing by each board and institution of its indebtedness as of May 1, 1928, in a separate account, and publication by these agencies at least quarterly of the total reduction made on its indebtedness.

2. That the current deficit on operation for a given year, if any, be made the first item in the budget for the succeeding year.

3. That every effort be made to challenge all the members of all the churches to faithfully and sacrificially support the Cooperative Program and thus assist in raising the regular budget for denominational causes as well as local church expenses.

While the committee gave definite consideration only to the Southwide debts, it was recognized that certain adjustments may have to be made in certain states having large indebtedness of their own.

Miss Kathleen Mallory, corresponding secre-

tary of the Woman's Missionary Union, a member of the committee, announced that a special envelope with two pockets could be prepared for the use of members of that organization so as to make it possible for them to contribute something both to the Lottie Moon offering for foreign missions and to the general fund.

A TOUR OF INSPECTION

A. F. Crittenden, Indiana

A visit to our Mississippi Baptist Orphanage recently and the publication of the conditions of need we found there have resulted in state-wide interest in the matter and a determination to make adequate provision for our charges there. Missionary Societies and Sunday School Classes have already made large provision for the equipment of the Home and the Executive Committee of the Convention Board has designated the month of June for a special campaign for the orphanage. It is folly to deny that the conditions described by those who have investigated really exist. It is better to face conditions and do as we are doing make needed repairs and provide adequate facilities for the continuing of the work. In the letters that have gone out and the appeals for the home that have been made, the blame has been placed where it belongs, not on the former management for they could not "make brick without straw" but upon the Baptists of Mississippi to properly support the Co-operative program.

We are familiar enough with the conditions of need found to exist at the orphanage by our tour of investigation there, let us make an imaginary tour of investigation to some other of our Baptist causes and see what we discover of the results of our failure to properly support the Co-operative Program.

Suppose we start with Foreign Missions and we will find that in 1924 we reported 544 American Missionaries in our foreign fields and that May 1st, 1927 we had only 513. We would find that in 1925 we were conducting 929 schools in our foreign mission fields in which were enrolled 38,893 students and that last year there were only 560 schools with an enrollment of 22,615, which means that on account of drastic cuts in our appropriations we have dropped in one year, 369 schools, and set adrift 14,278 students. We would find inadequate buildings, equipment and missionary force almost everywhere in the face of most favorable conditions for a missionary advance.

If we visited our Home Mission work we would find a great reduction in the Home Board activities, that the Home Mission Board has reduced its working force nearly one third in the last year, discontinuing 25 missionaries in one department of its work at one time. We would find sixty-nine important Mexican centers needing workers at once, twenty-two Italian centers needing workers and fourteen places in need of Good Will Centers or schools for foreign speaking children. There is need for at least 100 new workers among foreign speaking people alone. At San Antonio, Texas, we would find Methodists with Wesley House and Wesley Institute and twelve workers among the Mexicans and the Baptists with two church plants and two workers in this center of 70,000 Mexican population. At El Paso we would find the Methodists with property valued at \$300,000.00 and 38 workers and the Baptists with one church building and three workers. At Bastrop, Texas we would hear Rev. Paul C. Bell, director of the Bastrop Mexican Institute, reporting to the Home Mission Board that Miss Gregoria Garcia was greatly needed to aid in this work, but adding: "I know you are limited to \$100,000. I cannot ask you to add another dollar to your budget this year, so please appoint Miss Garcia for the work at Bastrop and take her salary out of my salary and send me the remainder each month." In our Mountain School work, Jewish work, Negro work and other phases of the work of our Home Mission Board we would find like

conditions of need.

If you could attend a meeting of the Convention Board, hear the appeals that come to this agency of the Mississippi Baptist Convention for help in pastoral support in weak churches and for churches building help in important centers and for other causes fostered by the convention and could see how utterly impossible it is for the Convention Board to provide for any except the fewest of the most distressing cases with the money probably available you would see the need for a more generous and loyal support of the whole denominational program.

Stopping on our tour of inspection for a short time at Dallas, Texas, we would be told by Dr. Watts of the Relief and Annuity Board that the Board is caring for 1,200 beneficiaries and that these deserving old preachers are receiving an average of about \$12.00 per month. Considering the high cost of living, this seems pitifully small. The only way to increase these stipends is for the churches to increase their offerings to the cooperative program in which the Relief and Annuity Board shares. Just this week I have received a letter of appeal from a deserving old preacher who has given fifty years of his life to the ministry and is now unable to work and in need of the bare necessities of life. He has been a good preacher and as a pioneer in the work in Tennessee and Arkansas has wrought well. He writes that he has written to the Relief and Annuity Board for help and that Dr. Watts writes that all the funds available have already been appropriated and that absolutely nothing can be done for him until after the Southern Baptist Convention meets and provision for further relief is made. But what can the Southern Baptist Convention do toward relieving this case of need unless the churches increase their support of the cooperative program and make it possible for the Convention to answer these distressing calls of need with help?

If our tour included the hospitals owned and controlled by the Baptists in the Southern Baptist Convention territory we would find twenty-five such hospitals utilizing the opportunities which they enjoy of pointing their patients to the Great Physician who can heal their souls as well as their bodies. We would find that last year, 12,572 patients out of a total of 81,693 were persons who were unable to pay for the services they received. This free service contributed by our hospitals in giving these twelve thousand poor people a new chance at life, health, and happiness, had it been paid for at the regular rates, would have amounted to \$816,357.56. How pleasing this service to his poor ones must have been to our Lord and Master! But how it must have grieved him that Southern Baptists had not made it possible to take care of the 400 other charity patients who applied at our hospitals and were turned away because there were no funds available with which to meet the expense of their treatment!

A visit to the eighteen orphanages in the Southern Baptist Convention territory with their 4,240 children would reveal to us the fact that our Mississippi Baptist Orphanage spent less per child than any other orphanage in the South. The average cost per child for caring for these orphan children was \$243.76, yet in Mississippi we spent only \$118.27 per child. The next lowest amount per child was \$150.00, while one orphanage spent as much as \$332.15 per child. We would also find that last year 1,266 other equally deserving children were turned away for lack of room.

A tour of other institutions and causes not here listed would show a like condition of need. They are all our children and each alike deserves adequate support. We are able to provide for all of them if our people, generally, will support the cooperative program in a worthy way, according to their ability. Will you join in doing it?

W. M. U.

Several weeks before the meeting of the Woman's Missionary Union Convention, recently held in McComb, I received a number of letters asking if the offerings made during the weeks of prayer for State, Foreign and Home Missions, would go into the Cooperative Program and be divided upon a percentage basis. As I was not at the Convention which met in Grenada last November, and as this matter was not brought to the attention of our W. M. U. Executive Committee in its meeting last December, I did not know a division of these funds had been contemplated until I received these letters, and had read a letter from our Corresponding Secretary of the Convention Board, to a certain Society explaining his understanding of the allocation of all funds received. Immediately I asked for a conference, and together with Miss Lackey, Dr. Lipsey and Dr. Gunter, I found out there had been a misunderstanding in the minds of the members of the Convention Board as to what the W. M. U. called "W. M. U. Specials" and "designated" gifts. At our recent Convention I asked for an interpretation from the Board, which was very graciously given in these words.

So I trust that all Societies will understand, that for this year at least, the Convention Board will take care of our W. M. U. Specials, and at the same time the offerings which have grown out of the Weeks of Prayer for State, Home and Foreign Missions will be "designated", as they have been since the organization of the W. M. U.

I make this statement, because some of the Societies are still holding their collections, until this matter is made clear.

Furthermore I would like to call your attention to the action of the Convention, in endorsing the resolution of the Convention Board in its SPECIAL activities for the ORPHANAGE during the month of JUNE. I urge the fullest cooperation of the Societies in the work and plans for the ORPHANAGE as will be outlined later by a joint Committee of the Orphanage and Convention Board.

Cordially,

Mrs. A. J. Aven, Pres. W. M. U.

Report of Young People's Leader (For Convention)

It is very impressive to think that passing through the very room where you are sitting are numerous radio messages crossing and recrossing and intermingling in an inconceivable manner. There are waves which are conveying the human voice in speech and song, and the finest of harmonies from musical instruments. Yet how silent is all about us, and how unthinkable that that space is surcharged with these latent volumes of sound which are ready and waiting to spring into hearing the moment some wireless telephone is attuned to their vibrations.

Let us tune in now and catch up the vibrations that have been set in motion through the activities of the B. W. M. U. of Mississippi in the interest of the young people. Hear the announcement from Broadcasting station W. M. U. O. (W. M. U. Office), Jackson, Mississippi. "New organizations: Sunbeams 87, Y. W. A.'s 31, G. A.'s 63, R. A.'s 30, making a total of 211 new ones for the year. We are reporting 50 more organized this year than last. What causes that disagreeable crashing noise? That we call static from this station. This howling wail of emptiness comes because of the death of so many of our Young People's organizations brought about by neglect, consequently depriving some young people of missionary education. However, we have in all 845 real live organizations with a greater per cent reaching the Standard of Excellence. Several of the Associational Leaders

have reached the Ruby Anniversary Aims already, thereby making the Honor Roll. This drives away much static.

"Please Stand By" a moment says the announcer from station F. G. U. (Full Graded Unions). Listen at the pleasing accord of sounds produced simultaneously by the 56 Full Graded Unions in Mississippi. Instantly we feel cheered and resolve to make the number at least 100 next year. The grand finale is reached when the announcer says: "Laurel 1st, Itta Bena, McComb 1st and Osyka are full graded A-1 Unions, all grades having maintained the Standard throughout the entire year 1927. This entitles these churches to the Southern W. M. U. Banners to be awarded at the Convention in Chattanooga".

Listening in we hear voices from the Southland and nations around the world. As we stand by we hear the announcers say station M. S. C. L. C. for Y. P. (Mission Study Classes in Local Churches). We can almost hear the heart throbs of the 1,351 boys and girls receiving certificates and seals as they hear the call of the Master through these Mission Study Classes. May we hasten the day when all our young people will have the privilege of seeing the needs of the world through mission study.

Suddenly like a little encore to our radio program sounds the loveliest surprise coming from Station T. S. C. (Tithing Story Contest). The winners are as follows: Ruth Lenoir, 1st Church, McComb; G. A., Laverne Griffith, Monticello; R. A., Vernon Finch, McComb 1st; College Y. W. A., Virginia Kyle, Blue Mountain College.

Does your receiving station catch the vibrations set in motion by the great number of associational rallies, annual meetings, and conferences, District conferences and rallies, summer assembly, Ridgecrest Y. W. A. Camp, local church mission school, College Y. W. A. mission study classes, etc.? I am sure the only way to gather up these different wave lengths is to attend such meetings. There it will be your privilege to tune in on one great symposium produced by the spirit of unity flowing from each. 'Tis the harmony produced by these that keeps my courage high and induces me to stand by.

May we listen in on the deep silences of God during this year and hear Him as He speaks to us in a still small voice bidding us deny ourselves and take up our crosses and follow Him.

Respectfully submitted,

Fannie Traylor,
State Young People's Leader.

(The following account would like to find space in your state paper, if you think well of it. Many times requests for Mothers' Day programs are made, this could answer the requests and might suggest a pleasant occasion for W. M. S. and Y. W. A. and G. A. also.)

Y. W. A. Mother and Daughter Eatless Banquet

Your Y. W. A. has been wondering about a suitable Mothers' Day program, perhaps this will satisfy your need. It was a success in Memphis recently.

Everyone knows that fellowship around a banquet table is most charming and desirable but this Ruby Anniversary year not wishing to eat up too many dollars, why not an Eatless Banquet? Have it at the church in the usual banquet place. Appoint an invitation committee to send out written invitations to all Y. W. A. mothers and to all young women who should be enlisted and their mothers. Do not let the invitation be all you do to urge attendance but talk about the Mother and Daughter Eatless Banquet, telephone to those invited and by word of mouth emphasize the invitation. You might write the invitations in green ink on white cards or in red ink if you prefer following a Ruby Anniversary color scheme instead of the Y. W. A. colors of Nile green and white. This would make a cordial invitation:

Dear Mrs.:

The Y. W. A. of Baptist Church

invites you to attend a Mother and Daughter Eatless Banquet given in honor of all Y. W. A. mothers at the church house on Friday evening of May 11 at seven-thirty o'clock. Every girl in the Y. W. A. wants to share her own mother with others and become better acquainted with all the other girls' mothers. You'll be sure not to disappoint us. We want you. Won't you tell Miss Phone that you will come?

Cordially yours,

Y. W. A.

Decorations are very important at an Eatless Banquet. Appoint the committee in plenty of time to do a lot of fixing. A white table cover with green crepe paper strip about 6 inches wide down the middle is attractive. Use silver or crystal candlesticks with green candles, and green vases with white flowers. Place cards can be made from green cardboard with white writing or white cardboard with green letters. It would be clever to have mother's place cards one kind and the daughter's place cards in contrast to them. Turning the corner on a card three and one half inches long by an inch and a quarter wide will support the place card. A clever individual jingle can be invented for each name or all cards could be alike except for the name.

Mrs. the mother dear

Whose paper and pencil and chair are here,
A mother more sweet no one can know,
Be sure to meet her before you go.

The girls' place cards could have just the name. Since no silverware is needed, a pencil can take the place of the fork and a wee scratch pad the knife. A sticker of a bunch of flowers on the top of the pad is pretty. Have paper napkins in place as usual. The menu may be printed if desired.

MENU

Y. W. A. Aim
(cocktail)

Y. W. A. Ideals	Standard of Excellence
(dinner)	(desert)
Salted peanuts	Candy torch

Serving

Let the G. A.'s serve, all dressed in white with aprons and caps of green crepe paper. Have a dainty waitress for every eight persons. They will remove plates as customary. The Y. W. A. Aim may be at the table when guests are seated. Have the small plate with a paper doily and the Y. W. A. Aim written out on a piece of paper laid on it.

Y. W. A. AIM

Our Aim is to unite the young people of the Southern Baptist Churches in an enduring Missionary Enterprise

After a toast, remove the plates. Bring back larger plates, with doilies and Y. W. A. ideals on them. When five talks have been made take away these plates and serve standard of excellence. Instead of being flat, roll sheet of paper with standard on it and tie with green cord. Serve the candy torch with this course. Torch is made from gum drop or orange slice with tiny white birthday candle in center and mint in side as handle. The Ideals can be written and folded into a tiny booklet.

PROGRAM

Doxology in which all unite.
Grace—Counselor.

Welcome—Y. W. A. President.

Response—A Mother.

Y. W. A. Aim—Talk by a Y. W. A.

Tributes to Our Mothers (in song and otherwise)

Y. W. A. Ideals—

Prayer

Bible Study

Mission Study

Stewardship

Personal Service

Y. W. A. Members

More Songs

Standard of Excellence

(Concluded on page 5)

Thursday, April 26, 1928

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

A Pleasant Caller

A few days ago I had a pleasant
visit from one of the great men of
our country when Rev. L. E. Hall
of Hattiesburg spent a day or two
in my home. I feel that I was
greatly helped by the presence of
this godly man in my home, and
my people were helped by his visit
to the church and his wonderful
sermon delivered to them. I had
never met Bro. Hall ere this, but I
had read after him so much and
heard so much about him that I did
not consider him a stranger.

His godly conversation and his
great store of information which he
was constantly giving out were a
source of inspiration and power.
Though more than four score years
old, his mind is clear, his memory
is good and he can quote passages
of scripture one right after another
for hours. He is indeed a won-
derful man and is doing a power of
good in the world. He goes some
place almost every Sunday and
preaches and lectures on Bible and
moral subjects. His services are in
great demand.

He preached at Coffeeville at the
eleven o'clock hour Sunday and at
Scuna Valley School in the after-
noon. He had good congregations
at both places and the people heard
with great interest and were, I am
sure, benefited. I was. He was
encouraged at the character and
size of the congregation at Scuna
Valley, stating that the people there
measured up to any he had met
anywhere. These are fine people
all right and have a splendid con-
solidated school. Several of his old
comrades, ex-Confederate soldiers,
heard him gladly; among them were
Brethren R. N. Provine, J. E. Scriv-
ner and Boyle.

Not only by his preaching is Bro.
Hall doing a great and noble work,
but through his writings he is doing
a work of telling effect. He has
written a number of splendid books.
One of unusual value is known as

The Orphanage Signal

THE ORPHANAGE SIGNAL

I told you that we had something
to tell you, but Dr. Gunter beat me
to it. This should interest every
Baptist in the state. The month of
June will be designated as Orphan-
age month, and we expect to put
on a drive to raise not less than
\$50,000, but to do this we must have
every friend of the Orphanage in
the field for us.

This is your opportunity to care
for the unfortunate children and to
prepare the way for the greatest
Orphanage in the South.

You have been much disturbed
about the condition of the Orphan-
age, but now is your time to give
all that you can and get others to
give. This drive is not to interfere
with the Cooperative Program, but
is to cooperate 100% with our de-
nominalional work.

We are planning \$100.00 mem-
bership clubs and also \$1,000.00 mem-
bership clubs, and to organize every

church in each Association so that
they shall have a part in this great
program. Let us make this the
great month for Missions, and next
month taking care of our pledges,
but at all times planning to carry
out a great program in June.

Remember that we not only need
the money that can be raised in the
month of June, but by paying your
pledges you are supplying us with
food and clothing. We are facing
a great problem, with less than
\$400.00 in the bank for running ex-
penses, and with actual operating
expense of more than two thousand
dollars, so you can see what we are
facing on the first of the month.

We are delighted to state that our
equipment is still coming in. Just
received a car of chairs, and looking
every day for the chifforobes. As
you pass through the wards you
can't realize that it is the same
place.

"The Perils of Our Country." It
has 17 chapters and is brim full of
things that the people of this age
need to hear. Also he writes to a
number of our state papers includ-
ing The Baptist Record, The Weekly
American and The Southern Senti-
nel. In The Weekly American, pub-
lished at Jackson, he is beginning in
a few weeks a series of articles on
the battles of the Georgia Campaign
of the Civil War in which as an
officer he took part. These will be
worth reading.

I consider Bro. Hall a wonderful
man. He has spent a long life as a
pastor of some of our best churches,
and now, at that age when most
men who are so unfortunate as to
reach it are on the shelf, he is doing
some of the best work of his life in
admonishing and warning the peo-
ple of the things that are threatening
our nation and people. Let him
come your way and he will do you
good. Send and get his book and it
will reveal things to you afresh.

Health Conditions

We have a new relay of measles,
but everyone seems to be getting
along very nicely. We are glad to
report to you that our health con-
ditions are better than last time.

Our Plans in June

I am planning to make a tour of
the state with the Glee Club and
Scripture Workers Band, and hope
to render at least one program in
each Association. I shall appreciate
it if you are interested in learning
more of the Orphanage, and hearing
one of the best programs you
will hear for some time, to get in
touch with the Moderator of your
Association and see if you can ar-
range for a central meeting. I am
also writing the Moderators of the
Associations to this effect.

What You Can Do

Had you ever thought what you
could really do for the Orphanage?
In fact, had you stopped to realize
that everything that you and your
children could use or need, in your
home, that that is exactly what we
need? For instance, many of you
have pocket knives laying up in the
drawers, that some of the boys
would be tickled to death to get;
others have safety razors, and yet
we have to buy all these. Many of
you have tools of different kinds
that you never use, and just so
many little things that would add
to the lives of the children here.
Your flower beds are full of young
plants that you will never use, that
would help to beautify the campus.

Often you have produce that goes
to waste, when you could easily
bring or send it to the Home. How
fine it would be if our rural churches
would make up truck loads of stuff
and bring it to us. May we all plan
to give and do what we can, and
therefore take care of every need
of the Home.

—B. E. Massey,
Supt. Miss. Baptist Orphanage.

May he live many years yet to do
this needed work. I am glad he
came my way. May the blessings
of Jehovah be upon his reverend
head.

Notes And Comments

Pastor W. E. Farr resigned at
Grenada, where he has been for the
last seven years, but his good people
would have none of it so he will re-
main indefinitely. That sounds
better.

Had a very pleasant visit from
Rev. J. O. Hill last week. He was
in Yalobusha County visiting his
wife's people in Water Valley and
his aged father, now 84 years old, in
the eastern part of the county. Bro.
Hill is a product of this county, hav-
ing been born here and has many
relatives here still. He is now lo-
cated as pastor at Portland, Tennessee,
a few miles north of Nashville,
where he is doing a splendid work.
He seems just a little home-sick for

his native state, and I feel that he
could be induced to return. If some
church in need of a first class pastor
will confer with him he might re-
turn.

The writer acknowledges an invi-
tation to be present at a home-
coming day at Neshoba Baptist
Church the fourth Sunday in April.
This is a sacred place to me as I
was pastor there for eleven years.
Rev. Eugene Stephens is the pres-
ent worthy pastor. Sorry I could
not accept.

Do not forget to send in those
historical sketches to Dr. P. I. Lip-
sey, Brother Pastors and others.
The Historical Committee is very
anxious to get a sketch of every
Baptist preacher who lives in the
state or has ever lived in it at all.
We are especially anxious to get
sketches of the pioneer preachers
who laid the foundation of the work
here. Many of these lived out in
the rural districts and were not
known beyond the neighborhoods
where they labored, yet they are the
salt of the earth and worthy of a
place in the history of our denomina-
tion. Help us to get the sketches
of these dear men who have gone on
home. We also want sketches of
leading laymen and women and of
the churches of the state. Brethren,
this is a worthy work, so please help
the committee in securing the in-
formation desired. The committee
has no money with which to travel
and get this information so must
depend on the help of the brother-
hood.

MISSISSIPPI COLLEGE MINISTERIAL ASSOCIATION ELECTS OFFICERS

Friday evening, April 13, the Min-
isterial Association met with the
express purpose of electing officers
for the coming scholastic year. All
the offices were filled with good
men, and they are expected to carry
on the work next year much better
than the men whose places they
take. It is not meant that the old
officers have failed in their work,
but each generation is expected to
do much more than the preceding
one or else its merit can never equal
the other. No one can say that W.
L. Compere did not make a good
president; neither can it be said
that the other officers failed to do
their bit for the Master. Where
they were handicapped the new men
are free, and where they left off in
their constructive work the new men
will begin to add to it.

Leroy Green heads the list of of-
ficers as president. Green is a hard
working man and will be able to
carry on the work of the Associa-
tion. It so happens that he is the
only upper classman on the staff of
officers, the others being Freshmen.
This at least speaks well for the
present class of 31. The other offi-
cers are: Elwin N. Wilkinson, Vice-
President; Carroll Hamilton, Exten-
sion Director; E. Byrd, Secretary;
N. B. Saucier, Chorister; and W. R.
Jefferies, Reporter.

—Elmer C. Prichard,
B. S. U. Reporter,

RESOLUTIONS

Be it resolved by the W. C. T. U. in its regional meeting at Jackson, Mississippi, March 29, 1928:

First: That we extend to Dr. Mary Harris Armour, Doctors Lloyd DeCell, R. B. Gunter, James Faulconer, T. J. Bailey, B. A. Copass, Mrs. Daisy McLaurin Stevens and other speakers our sincere thanks for the very splendid and uplifting messages they have brought to us. To the First Baptist Church, our thanks are extended for the use of the Sunday School auditorium, and to the Luncheon Committee for its gracious service. Also, we wish to thank the local press for the generous publicity they have given this meeting.

Second: That we, as Christian men and women, rise to this present emergency and concentrate our every effort as Christians to loyally support our Constitution, and declare as citizens of Mississippi our determination to send a delegation to Houston that will vote only for a dry nominee for President to represent the Democratic party.

Resolved further, that we ourselves will not vote for any wet candidate for President.

Third:

That this body earnestly requests all the ministers of the Gospel to preach and to inform their congregations on the importance of voting for only dry candidates for any offices, and in every way use their influence for Prohibition in this critical hour; that all church papers be asked to cooperate to the fullest extent in keeping this matter before the people of Mississippi.

SPEEDWAY, MEMPHIS

Have just this week closed a two weeks revival with the Speedway Baptist Church in Memphis, where the much beloved J. Norris Palmer, D. D., is pastor. Dr. Palmer is a real live wire, one of the best men I know in the South. God has graciously blessed this church. They celebrated their tenth anniversary during our meeting, and this was my third meeting with them. The members of the Speedway Church are a harmonious, soul living, Holy Spirit led, bunch of Christian people, and may our Heavenly Father grant that they shall ever be.

The Lord added to the church 65 members, most of them coming by profession of faith and the majority of them grown people. Mississippi should be proud of her worthy son who is accomplishing such great things for the Lord in Memphis.

Yours for service,

—W. E. Farr.

DESLOGE, MO., MEETING

Theo Whitfield, Pastor

Our annual two weeks revival services closed Sunday with 57 additions to the church, 49 by baptism. We had the same two helpers that we had last year, namely, Rev. E. C. Abernathy and Mr. L. E. Harrell, both from the Seminary at Fort Worth. It turned out also that the

free will offering made by the congregation to the two men was the same as last year—though without any planning—namely \$400.00.

They also received from the church (which, by the way, is a mighty good church to preachers, pastors included) many presents, such as hose 60 pair, ties 22, handkerchiefs 25, and then, for their families, dresses, clothes etc., until they were obliged to employ two trunks to carry their things home. It is needless to say that they went away happy.

The church has already told the pastor that he is to attend the convention at their expense. Since being here we have had four good protracted meetings: The first I was enabled to hold myself with 65 additions. The next C. F. Whitlock, with 35. Then last year E. C. Abernathy with 95 additions, and this year with 57.

SCOoba BAPTIST CHURCH
(By Guy Jack)

In 1834, the village of Scooba was established by pioneers. It is two miles east of the present town of Scooba. In the village were two churches, Baptist and Methodist, school building and several stores.

In 1856 the Mobile and Ohio Railroad came and the new town of Scooba was established, the old village vacated by merchants moving their stores to town on railroad.

Up to 1866 Baptists and Methodists continued to worship in their churches in old town.

In 1867, Knox Presbyterian Church at old Wahalak was destroyed by fire. The Presbyterian members aided Baptists to remove their church house from old Scooba, and made a union church here, where different denominations worshiped for a number of years.

November 7th, 1886, pursuant to invitation and appointment Elder H. M. Long, Pastor of Baptist Church at Shuqualak, in the Columbus Association; Elder J. M. Nicholson, Moderator of Choctaw Association, and Deacon George L. Welch, Clerk of Choctaw Association, met as a council at the union church in town of Scooba to assist the Baptists in the community in organizing and constituting a Baptist Church in said town. Elder H. M. Long was selected as President and Deacon George L. Welch as Secretary of said council.

After a sermon by Elder H. M. Long, appropriate to the occasion, the council met in session, and after prayer by Elder J. M. Nicholson, the President, Elder H. M. Long requested all Baptists present who intended to go into the organization to come forward, and hand their letters to the Clerk. When Bros. Howell Whitsett, W. M. Howell, T. W. Brame, S. C. Trammell and Guy Jack, Sisters Mary H. Avery, Frances E. Howell, O. E. Brame, Annie H. Trammell, L. A. Jack, Amelia Adams and Harriet Hudson accepted the invitation, came forward and through their spokesman, Bro. T. W. Brame, expressed themselves satisfied with the council, and

also expressed a desire to be constituted into a church.

Socoba Baptist Church since organization in 1886 has had as pastors Revs. H. M. Long, J. H. Buck, W. H. Thompson, E. J. Hill, R. M. Woodruff, J. H. Newton, A. C. Furr, S. L. Morris and C. E. Bass.

In 1905 the Baptists purchased a lot on Kemper Street, and by the aid of their beloved pastor, J. H. Buck, erected a very commodious frame building at a cost of \$2,000.00.

In 1927 and '28, under the leadership and guidance of the beloved pastor, C. E. Bass, Baptists have removed their old frame building from lot, and erected a beautiful brick church, with all necessary Sunday School rooms, costing with opera seats and all furniture about \$10,000.00. Bro. Bass and his faithful membership are happy, and the little city of Scooba delighted. It is the best and most up to date church edifice in Kemper County. Since organization 42 years ago membership has doubled nearly ten times.

CORINTH

Corinth has just closed a simultaneous revival. Meetings were held at eight different places in town simultaneously with the pastors doing their own preaching in each instance. Only about three churches in town failing to cooperate, neither of these had a pastor at the time.

This kind of revival was a new experience for Corinth; and while it has some commendable features, I would not recommend it in its entirety.

Tate Street Church did not put on any high-pressure methods, yet six were added to the membership, all of which were grown people. Others say they are coming yet. Five of the number received were for baptism, four being from the pastor's Sunday School class—a class of young women. It was commendable in one of these young women to volunteer to ask for a tither's card before the revival was closed.

Following is the personnel of our Tithers' Band: Mrs. L. E. Dean, S. R. Dean, Mrs. S. R. Dean, Miss Amelia Fink, Mrs. M. A. Garrett, Miss Pauline Hagood, Mrs. John Hill, Miss Edna Hill, Mrs. G. B. Lewis, Miss Mattie McBride, Mrs. Lula McDuffe, Mrs. J. B. Moore, J. M. Parker, Miss Anita Parker, Mrs. W. T. Rook, O. H. Richardson, Mrs.

O. H. Richardson, Miss Opal Tate, Miss Ella Underwood.

We are thankful for these nineteen who realize their obligation to God as stewards.

—O. H. Richardson, Pastor.

We Sympathize

At a certain French university the students, who had been studying Shakespeare in their native tongue, were requested by an examiner to translate into English the opening lines of Hamlet's soliloquy, "To be or not to be."

The following was the result: The first Frenchman declaimed, "To was or not to am." The second rendered it, "To were or is to not." While the third gave a still more liberal reading, "To should or not to will." —Baptist Banner.

The defendant repeatedly tried to interrupt the evidence, but was hushed each time by the Court. Finally the clerk turned to him, and said, "Do you wish the Court to understand that you refuse to renew your dog license?"

"Yes, but—"

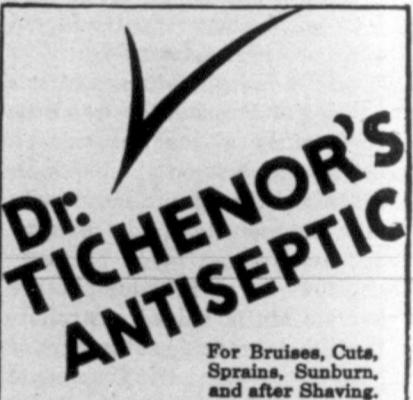
"We want no buts. You must renew your license or be fined. You know it expired Jan. 1."

"Yes," said the defendant, "and so did the dog." —Boston News Bureau.

Stewart (at the drug store): "This tonic is no good."

Clerk: "What's the matter?"

Stewart: "All the directions it gives are for adults, and I never had them."

**Family Favorite**
GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

It is easier, now, to kill insects

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. Write us for FREE insect booklet. If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND

Powder	Liquid
10c & 25c	50c & 75c
50c & \$1.00	\$1.25
30c (Spray Gun)	35c

Bee Brand
INSECT POWDER
OR LIQUID
CEDAR ODOUR



Thursday, April 26, 1928

THE BAPTIST RECORD

11

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Sunshine today, and some flowers blooming, but in the house a little fire yet. Girls, I have two long rows of the most beautiful great big tulips blooming, red and yellow. I wish you lived next door to me. Tell me what flowers you have blooming in your yard. And boys and girls, too, write us what plans you have for Summer, what you are hoping to do to make it a happy time. I have two plans for my Summer, but won't take time to tell you of them now.

About the Orphanage. I still have a few little contributions coming in for it, and they are going to it, but we are not asked now to furnish any rooms there, for they have all been furnished—all of them! Then in June, Mississippi Baptists are going to raise a large sum of money for the Orphanage, for improvements there. So after this week, I am going to let the few dimes and quarters that I receive for the Orphanage go to the B. B. I. girl. If you have sent something for the Orphanage, have not seen it acknowledged, and don't want it to be given to Miss B. B. I., write to me right quick, and say so, and I promise you it won't.

Much love from,
Mrs. Lipsey.

B. B. I. Girl	
Brought forward	\$34.61
Susie Sykes	.25
B. L. and Mabel Knight	.50
Dorothy E. Fancher	.25
Mildred White	.10
Etha White	.10
	\$35.81
Orphanage	
Brought forward	\$151.62
Katheryn Belle Rogers	.25
	\$151.87

New Hebron, Miss., Mar. 30, 1928.
Dear Mrs. Lipsey:

I am a little boy 2½ years old. I have golden hair and blue eyes. I can sing Over the Sea and also Blue Heaven. I love my Auntie and Mother and Dad. When I am a big boy I am going to school and help the orphans. My Auntie is visiting us this week, and we sure are having a nice time. Love to all.

Your little friend,
James Earl Berry.

James, I wish I could hear you sing those songs. Give my love to Mother, and tell her I've got a boy named James, too.

Leland, Miss., March 14, 1928.
Dear Little Orphans:

I am nearly 4 years old, and I have blue eyes. My Mother is writing this for me, but I am telling her what to say. I blessed you tonight, and asked God to give you a mother and daddy. Daddy gave me \$1.00 to send to you, and I am so glad I have one to send you.

Bettie Robbs.

God says in His book, my Bettie, that He will be like a mother and a father to His children on earth. You know how that is, don't you, comforting you when you fall down, and being sorry for you when you are hurt? I hope you will ask God every night to bless the orphan children.

Meridian, Miss.

Dear Mrs. Lipsey:
I am a little Meridian girl 9 years old, and am in the fifth grade. I live next door to my Grandmother, Mrs. McMorries, and I read the little boys' and girls' letters in her paper. I want to join the Circle

and have a part in helping to furnish the room at the Orphanage. I am sending you \$1.00. Your friend, Hannah H. McRaven.

It is nice for you to live so close to your Grandmother, Hannah. I know she is glad, too. We are grateful for the dollar for the Orphanage. Won't you send us some soon for our girl in the Baptist Bible Institute?

Oma, Miss., March 23, 1928.
Dear Mrs. Lipsey:

I am a little girl 7 years old. I am in the second grade. Our school is out. We only had 7 months, but I made my grade. I go to S. S. I like to read the children's letters. I am sending 10c to help the B. B. I. girl. I hope you can read my letter. Your little friend,

Elizabeth Swilley.

I am a good reader of letters, Elizabeth, and yours wasn't hard. Thank you for the money.

No. 544 Lynch St.,
Jackson, Miss., Mar. 21, 1928.
Dear Mrs. Lipsey:

I am a little girl living in Jackson, and wish to join the Children's Circle. I am 11 years old today, and am in the fifth grade at Poinsett School, a member of Calvary Baptist Church, and also of the Junior B. Y. P. U. I send 50c for the B. B. I. young lady, and will try to help again another time.

Clara Frances Dent.

We have several Jackson boys and girls in our Circle, Clara, and I am glad to welcome you to it. If Dr. Lipsey should preach at your church, as he sometimes does, I might be with him, and should be so glad to see you. Thank you for the contribution.

Columbus, Miss., Mar. 20, 1928.
Dear Mrs. Lipsey:

I am 10 years old, and I read the Children's Page. I have a sweet Mother and Daddy that give me money to spend. I have heard about you trying to furnish a room in the Orphanage by the children. They have no mother or daddy to give them money when they want anything. My Mother and Daddy are kind to me. They let me have so many nice things that I do not need. I am learning how to paint pictures. I have painted two already. I have a dollar that Daddy gave me a long time ago, and I have been saving it to see what I could do with it, and when I found out you were furnishing a room by the children I decided to give it to help you out a little. I hope it will be a big help to you. Love,

Martha Ruth Phillips.

That is a good use you are making of your dollar, Martha Ruth. I am glad you want to help those who have no dear mother and daddy like yours. You are very much blessed, my child.

Summit, Miss., Mar. 21, 1928.
Dear Mrs. Lipsey:

I am a little boy 6 years old. I've been going to school since Xmas, and haven't missed a day. Miss Godbold is my teacher, and I love her very much. I go to S. S. every Sunday, too. I'm sending 25c for the B. B. I. girl in N. O.

Your new friend, Jimmie Rimes.

You certainly have been doing well going to school, Jimmie. And you haven't forgotten Sunday School, either. With day school and Sunday School working together, you're going to be an educated man some day. Thank you for the money, and write again soon.

Water Valley, Miss., Mar. 21, 1928.
Dear Mrs. Lipsey:

I am a little girl 6 years old, and in the second grade. I like to go to school, and my teacher, too. I like to read the Bible. I have memorized the 23rd Psalm. I like to read the Children's Circle. I am sending 10c for the Orphanage room. Your little friend,

Maggie Quinn.

I like to see you like so many things, Maggie. That is so much better than to dislike so many things, as some people do.

Chalybeate, Miss., Mar. 31, 1928.
Dear Mrs. Lipsey:

I am glad you are giving the children a page, for we enjoy it in The Record. I am a little girl 10 years old, and am in the fifth grade. I go to the Sunbeams every Sunday evening. Mrs. Ruth Powell is our Sunbeam leader. I have a brother 8 years old. He is in the fifth grade too, and I have a little sister 4 years old. She will start to school next year. Your little friend,

Mary Elizabeth Clark.

I wonder if your Sunbeam Band works for the Sunbeam Banner that is given every year to the best Band? If you haven't yet, ask Mrs. Powell to help you to get it next time.

Georgetown, Miss., 3-9-28.
Dear Mrs. Lipsey:

I am a little girl living in Jackson, and wish to join the Children's Circle. I am 11 years old today, and am in the fifth grade at Poinsett School, a member of Calvary Baptist Church, and also of the Junior B. Y. P. U. I send 50c for the B. B. I. young lady, and will try to help again another time.

John Frank Ashley.

I put your money, John, to the credit of the B. B. I. girl, because we are about all she has, and lots of folks are helping the orphans now.

Mize, Miss., March 22, 1928.
Dear Mrs. Lipsey:

Will you please let a little girl join your Band? I like to read the Children's Circle very much. I am Daddy's baby. I am 7 years old. I have seven sisters and one brother. I have the sweetest little nephew you ever saw. He is eight months old. His name is Troy. I guess I had better stop now and let somebody else write. I am enclosing 10c for the B. B. I. girl. Mrs. Lipsey, please print this, as I want to surprise my married sisters and brother. Your little friend,

Linnie Wells.

Well, since you are bragging on your nephew, Linnie, let me brag a little, too. I have the sweetest little granddaughter, just ten days old! Your money shall go into the bank for the B. B. I. girl.

Smithdale, Miss., April 5, 1928.
Dear Mrs. Lipsey:

I am a little girl 7 years old. I have black hair and brown eyes. I go to school every day, have not missed a day this term. I am in the third grade. My teacher's name is Miss Lottie Lee Moore. She is my aunt. I love her and love to go to school to her. I go to S. S. nearly every Sunday. I am a member of the Sunbeams. I have three sisters, one older and two younger. I am sending 10c to the B. B. I. girl.

Your friend, Minnie Lee Moore. What nice companions for each other you four girls, Minnie Lee, are going to be, as you grow older. We are obliged for the contribution from you and Helen and Elizabeth.

Smithdale, Miss., April 5, 1928.
Dear Mrs. Lipsey:

I am 11 years old, with brown hair and eyes. I go to S. S. most every Sunday. I am a member of the Baptist Church. I belong to the G.

A's too. I go to school every day, have not missed a day this term. I will finish the fifth grade this term. I have three sisters younger than myself. Their names are Minnie Lee, Mildred Elizabeth and Ethel Pearl. I have been taking music for two years. I am sending 10c to the B. B. I. girl and 5c for Elizabeth. She is 4 years old. With love and best wishes to all. Your friend,

Helen Annette Moore.

I am proud to have a whole family of girls come into our Circle together, Helen. I should be so glad to hear you play.

Lena, Miss., March 31, 1928.
Dear Mrs. Lipsey:

I am a little girl 10 years old. Papa takes The Baptist Record. I read The Children's Page every week. I enjoy them very much. I go to S. S. every Sunday, and go to church twice a month. I am sending 20c for the B. B. I. girl. I will write again. Your friend,

Mary Chambers.

Indeed you must, Mary. Thank you for remembering our girl.

West, Miss., Feb. 3, 1928.
Dear Mrs. Lipsey:

I am a little girl 9 years old and in the fourth grade. I go to S. S. every Sunday, and I belong to the Junior B. Y. P. U. I will tell you how I look. I have brown eyes and brown hair and have fair complexion. I am 58 inches tall and weigh 58 pounds. I help my Mamma cook. I can cook bread and fry meat. I have a good time playing all the time. Bye-bye.

Myrtle Belle McLellan.

A girl, Myrtle Belle, who has brown eyes and brown hair and fair complexion, and can cook bread and fry meat, is a jewel. Ask your Mamma if she isn't.

Langford, Miss., April 1, 1928.
Dear Mrs. Lipsey and Circle:

Each week The Baptist Record finds me anxiously waiting to read The Children's Page. I'm a little girl 10 years old, with two sisters older than I, and three brothers, two older and one younger. I go to S. S. most every Sunday. I'm sending 10c for the B. B. I. girl. Hoping to become one of you, I am,

Myrtle Stevenson.

You are not only one of us, Myrtle, but an Honor Member, because you sent the 10 cents. Your family is just the right size, I think.

Fulton, Miss., March 31, 1928.
Dear Mrs. Lipsey:

I hope you will permit me into your Circle, for I am quite sure that it is a happy one. This is the first time that I have written you a letter, so please excuse my timeliness. I am only 13 years old. I go to S. S. and preaching every Sunday. I have one brother and two sisters, and my Father and Mother. I love them all dearly. I hope to be a member of your Circle. Your friend,

Ryvers McFadden.

Timidness is so rare, Ryvers, that I look upon it as a virtue, and am pleased that you have it. Write to us again.

Carthage, Miss., April 6, 1928.
Dear Mrs. Lipsey:

I am a little boy 12 years of age, and am in the seventh grade at school. I have light hair and blue eyes. I sure do thank you for giving us children a page in The Baptist Record. I sure do enjoy reading the letters. I hope the other children won't laugh at my letter, as this is my first time to write. I am sending 25c for the B. B. I. girl. Hoping to be a member, I will close. Yours truly,

Clark Massey.

I don't believe my children are going to think of laughing at a letter from a boy who becomes an Honor Member of our Circle the first thing. No, indeed, they won't

Sunday School Department

SUNDAY SCHOOL LESSON

April 29, 1928

The Cost of Discipleship

Mark 10:17-27; 12:41-44

(From Points for Emphasis by H. C. Moore)

Golden Text—Where thy treasure is, there will thy heart be also. Matt. 6:21.

1. What Shall I Do? This was the inquiry addressed to Jesus by a princely youth. He was eager, for he was running; humble, for he fell on his knees before Jesus; reverent, for he called Jesus Good Master; discerning, for he sought immortal life; devoted, for he was willing to do in order to attain. But he erred in thinking good deeds could earn eternal life. However, Jesus, who is God and therefore good, answered his inquiry from the ruler's viewpoint. Hence he cited the Commandments as to adultery, murder, theft, perjury, fraud, parental honor, and so on. The young man declared that he had kept every one of these from his childhood. That he had not really done so, and therefore must look elsewhere for salvation Jesus lovingly, but faithfully now shows him: "Sell—Give—Come—Take up thy cross—Follow me!" Then he winced; his face clouded; and, distressed, he turned his back upon Jesus. He that trusted works failed at the vital point.

2. Who Can Be Saved? This was the inquiry addressed to Jesus by the astonished disciples. As the rich young ruler went away, Jesus remarked upon the difficulty that rich men have in entering the Kingdom of God. He reiterated, declaring it is easier for a camel to go through a needle's eye. With all the world's wealth, no man can buy salvation; and no man trusting in riches can enter heaven. Jesus spoke the solemn truth, but it shocked the disciples, who doubted whether anybody could be saved. Yet, as Jesus averred, God can save the rich as well as the poor. And he does it through riches of grace, not because of riches in worldly goods.

3. What Giving Pleases Christ? That unspoken inquiry was answered in the gift of the poor widow. In his opinion the great offering that day was made, not by the richest of the rich, but by the poorest of the poor. On that Tuesday afternoon, just before leaving the Temple for the last time, Jesus seated himself over against the chests for the Temple offering. He saw many rich give much, but the gift that illuminated his heart—and to this day illuminates his word—was a gift of two of the smallest coins current, both together worth only a sixth of a cent in our money. It was the gift of a poor widow; it was all the money she had; in fact, it was all she then had to live on. How great was her sacrifice! No

wonder Jesus declared that she gave more than all the others, for they had plenty left, while she continued in penury.

OUR CHOCTAW CHRISTIANS

I have been watching the pages of The Baptist Record with much interest to see what pastor was going to be able to claim the book offered for 50% attendance of church members at any church service. I saw in last week's Record where Rev. J. H. Hooks had won a book. I'm proud of this. One reason, because his wife is a first cousin of mine, another because of the good report, although I can send in a better report than this from our little church for the Choctaw Indians at Bokohomo. Of course, I'm not their pastor by any means—only a helper. Their pastor is Rev. B. D. Isiac, (Choctaw), Philadelphia, Miss., R. No. 7.

We have only 28 church members at Bokohomo, and on the last preaching day we had 22 of this number present. We have 59 in the colony (3 of this number infants under three months old), and only 15 of the 59 over 10 years old, not Christians. One man, tho', claims to be over 100, and four others, his sons, all over 40 years old,—neither of them Christians, and they didn't attend any church services, up till a few Sundays ago one of them, a very tough fellow, came and enrolled in the Sunday School, and has been coming since, and seems to enjoy it. I want the prayers of all who read this. In this very hard, but pleasant, work here among these Indians. Pray that this aged father and four sons may be won to Christ real soon.

A few Sundays ago I was made to feel real sad when I reached Bokohomo, to find one of the little school boys about 15 or 16 had been married to a widow over 40 years old with several children older than he. They are very peculiar along this line. It seemed perfectly O. K. with the boy's parents.

We are still troubled with the Catholic Indian here among these, as he has gotten married to one of the girls here. A letter came from a Catholic priest, tho', sometime ago, saying this fellow left his wife there at Philadelphia and came here and married, so they didn't count him one of their members any longer and suggested that the law take charge of him. We are hoping and praying for better times soon.

Best wishes to The Baptist Record and its many readers, and may they be doubled. Sincerely,

—Mrs. Sim D. Thatch.

"I was just about to propose—" "This is so sudden." "—that we take a ride—" "I just adore motoring." "—when the weather gets warmer."—Ala. Rammer-Jammer.

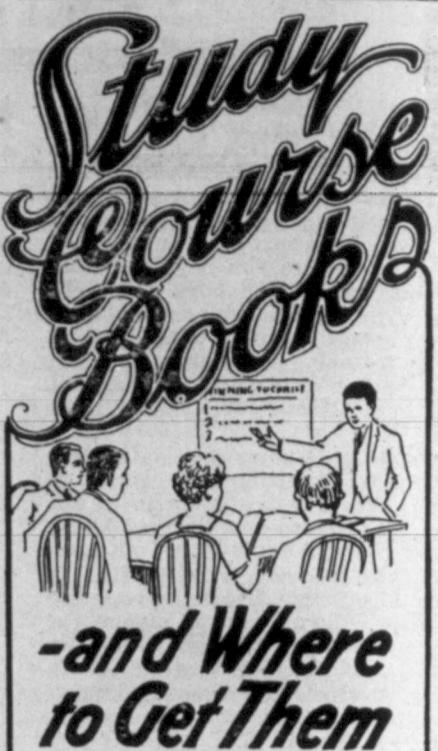
BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Haslehurst, Miss.

ter. Doubleday, Doran & Co. \$1.50 net.

(Continued on page 16)



Our Lord and Ours

Prince Emmanuel Burroughs
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Book Five in the Church Administration Study Course

Written under conviction that Christianity's supreme need today is to set stewardship in the center of all missionary endeavor, that the ministry of stewardship is the ministry of every Christian. Missions must wait upon stewardship. A generation of givers predicated upon a generation of stewards.

Meaning of Church Membership

Sadie Tiller Crawley
Cloth, 60c; paper, 40c

No one is more admirably qualified to write on this subject. She knows the Christian life for she lives it devotedly. Her faithfulness and efficiency reflect her knowledge of the real interpretation of church membership. She knows the needs of the Intermediates and how to approach them. This volume takes the place of David, the Master Poet, and merits Seal 2 in the Intermediate B. Y. P. U. Study Course.

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M. P. L. BERRY, Pres., Clinton, Miss.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Honor Roll of A-1 Unions and 100% Unions for First Quarter 1928

A-1 General B. Y. P. U. Organizations—Davis Memorial Jackson; Griffith Memorial Jackson; Fifth Avenue Hattiesburg.

A-1 Senior BYPU's—Blue Mountain; Jewel, Segrest and Carters, Davis Memorial, Jackson; Adult and Progressive, Oxford; Adult and Senior, Beaumont; Eveready, State Teachers College, Hattiesburg; Toomsuba; Bunker Hill Marion Co.; Fifth Avenue, Hattiesburg; Harperville; Baldwin; King, Calvary Jackson; Poplar Springs Copiah Co.; Griffith Memorial, Jackson.

A-1 Intermediate BYPU's—Peppy Pepper, Davis Memorial, Jackson; Zion Hill Forest Co; No. 1 and No. 2 Beaumont; No. 1 Bunker Hill, Marion Co; Flora; Progressive, Griffith Memorial, Jackson; Excelsior, Calvary Jackson; Baldwin.

A-1 Junior BYPU's—Zion Hill, Forest Co. No. 1 and No. 2 First Vicksburg; Clinton; Patterson, Double Springs and Ful-o-pep, Davis Memorial, Jackson; Oxford; Live Wire Philadelphia; Kosciusko; Fifth Avenue, Hattiesburg; Tunica; Norfield; Bridges and Du Mar Calvary Jackson; Hermon Dean, Brookhaven; Live Wire, Griffith Memorial, Jackson.

Unions 100% in Giving—Segrest and Carter, Davis Memorial Jackson; Progressive and Adult, Oxford; Adult Beaumont; Toomsuba Seniors; Bunker Hill Seniors; Harperville Seniors; King, Calvary Jackson; Poplar Springs Copiah Co. Seniors; Peppy Pepper Davis Memorial Jackson; No. 1 and No. 2 Intermediates Beaumont; Zion Hill Forest Co. Juniors; Ful-o-pep and Double Springs Davis Memorial Jackson; Live Wires Philadelphia; Kosciusko Juniors; Du Mar and Bridges Calvary Jackson; Macon Juniors; Red, Blue Oxford; Loyalty Calvary Jackson; Leaf Seniors; Harperville Intermediates; Intermediates Oxford; McLain Juniors.

Unions 100% in Memory Work—Zion Hill Forest Co; Double Springs and Ful-o-pep Davis Memorial Jackson; Kosciusko; Bridges and Du Mar Calvary Jackson.

Unions 100% in Study Course—McLean Juniors; Leaf Seniors; Loyalty and Excelsior Calvary Jackson; Progressive, Oxford; Beaumont Intermediates No. 1, Beaumont Adults and Beaumont Intermediates No. 2. This last mentioned union is 200% in Study Course; Zion Hill Juniors; Double Springs and Ful-o-pep Davis Memorial Jackson.

Unions 100% in Attendance—Zion Hill Juniors Forrest Co.

General Organizations 100% in Preaching Attendance—Beaumont. That means that every member attending every BYPU stays for the evening preaching service. Of the

General BYPU Organizations reporting there is an average of 95% of the BYPU members that stay for the evening preaching service, that includes Juniors, Intermediates and Seniors.

Green County Organizes Associational B. Y. P. U.

We are glad to report that the Associational BYPU of Green County was organized on Friday, April 6th. Mr. L. G. Walley was elected to the important place of President and this insures the success of the organization. Mrs. McCall, of Jackson, had the privilege of being there for this meeting and reports an enthusiastic meeting. Their first meeting will be next Sunday, the 29th of this month, when definite plans will be made for the future plans for the meetings and programs.

Oxford's General Averages for First Quarter

Oxford has eight B. Y. P. U.'s, one Junior, one Intermediate, five Seniors and one Adult. Their General Secretary makes a report to the church in conference every quarter, and this is the report given for the first quarter this year: Average attendance, 79%; On Time, 75%; Lessons Studied, 79%; Study Course, 83%; Bible Readings, 67%; Preaching Attendance, 73%; Givers, 92%, a general average for the quarter of 84%.

Keeping Records

We are persuaded that the reason many of our B. Y. P. U.'s do not report is because they do not KEEP RECORDS of their work. We believe that records are most valuable to the success of the work of the B. Y. P. U. and a GOOD Secretary is an indispensable officer. It is not an easy job, but one that is worth the time it takes and one that will promote the work of the union as few other places in the union will. To be ready to tell each member and group just what their grade is every Sunday is the work of the Secretary and this can be done with ease if the Secretary is willing to put system into her work. Get a copy of the EIGHT POINT RECORD SYSTEM tract, study it carefully and determine that you are going to magnify your office and thus serve to make the union you serve an A-1 union PLUS. If we can serve you from this office we will be glad to.

SOME MEETINGS

In accordance with a suggestion by the Convention Board it is a pleasure to give some account of our Stewardship.

Noxapater

This quiet village is located in the

southern part of Winston County and is the site of the Winston County A. H. S., a school that is well-manned and well attended.

It was the privilege of Bro. Hall and I to spend about ten days here in a meeting with Bro. B. L. McKee and his people.

Brother McKee and his good wife make a steady hard-pulling team. They took up the unfinished task of the lamented S. P. Morris and led the people on to the completion of a magnificent church building. Meanwhile they have sought to develop a working church, and the people are rallying to their leadership. The pastor and his people stand for the whole program—The Cooperative Program. Besides giving full-time to Noxapater, Pastor McKee is ministering to some neighboring country churches.

We had fine cooperation on the part of pastor and people, those of other denominations and the faculties of the schools; so it is needless to say we had a good meeting. Sixteen were received for baptism, five by letter and five professed conversion and promised to join at their home churches.

Catchings

This is an inland village in the lower Delta. It was in the path of the terrible overflow and bears yet many marks of its devastation. Here 250 people were marooned at one time in the upper story of their brick school building. However, the people are showing a great comeback and will soon be themselves again. Pastor W. E. Hardy is the under-shepherd here and at Anguilla. He led the singing during the meeting and did it well. He and his accomplished help-meet have a fine hold on the situation. I found many friends of former days in and around Catchings and it was a pleasure to work with them again. The opportunities of the field were somewhat limited but several were added to the church. The Baptist Record was put into the church budget and there were evidences of a spiritual uplift.

Lyon

Lyon is only a few miles north of Clarksdale and is in the center of one of the most fertile farming sections of the state. Rev. A. L. Ingram, recently returned from Texas, is pastoring here and at Jonestown and Walnut. He and Mrs. Ingram came out of school work into this pastorate and brought the school spirit with them as evidenced by the number of training schools held and the number of awards given within the past year.

The meeting was hurriedly arranged with little time for preparation and the time for the meeting was limited. These things coupled with a good deal of sickness militated against the success of the meeting. Many members have moved away, but those left are fine. We were there only six days, but we learned to love them and hope we shall have the privilege of returning to complete the unfinished task. Bro. L. G. Kee, formerly of North Carolina, but more recently of the Southwestern Seminary, led

the singing to the delight of the people.

We are now at Port Gibson, and go from here to Enterprise beginning the fifth Sunday. Pray for us. —Bryan Simmons, Evangelist.

"GOOD IMPLEMENT MAKES A GOOD FARMER BETTER"

Believing that the International Harvester Co. have the most complete line of farm implements in the world, we have been pleased with the McCormick-Deering line. To be able to give better service to our patrons we have secured the services of Mr. William (Slim) Hardy to represent us in this territory. He has had four years' experience using them in his father's farm, and will be able to give you service. Eliminating the tick, you will want the best Cream Separator on the market; it is the season for cultivators, walking and riding; will soon need mowers and rakes, hay presses. He will be prepared to put you in a water system or a light plant; Bird & Son roofing with a service record. Anything in the building line, like cement, lime, brick, etc. Tractors for road building. If interested, write us.

W. H. Patton & Son,
Shubuta, Miss.

Speed Cop: "What in the world do you think you are doing?"

Young Sap: "I'm driving my car. What'd you think I was doing, flirtin' with the cows?"

Speed Cop: "Well, did you know you were going fifty miles per hour? You are under arrest for violating the speed laws."

Young Sap: "Under arrest? How's that? They guaranteed that I could drive this car as fast as 70 miles with perfect safety."

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE NEWS

Miss Mary D. Yarborough, our Student Secretary, and Miss Fannie Lynn Gamblin, B. Y. P. U. Director, assisted by Miss Louise King as director of the singing, are holding a B. Y. P. U. study course at Palmer Church this week, where they recently organized a B. Y. P. U. They are pleased with the interest manifested there and hope it will not wane but continue to grow until they have one of the best B. Y. P. U.'s in the county.

Mr. and Mrs. J. H. Pennebaker, Miss Leslie Rochester, and Miss Bert Scrivner of State Teachers College were pleasant visitors on the campus part of last week-end. Mr. Pennebaker, Student Secretary at State Teachers College, made a short talk at the closing assembly of B. Y. P. U. in which he told us of his work at S. T. C. and said some encouraging things about the work here.

Vocational Emphasis Week is being observed in the noon-day prayer meetings and in chapel, this week. This is a subject in which we are all interested and want to know more about. Those of us who have not yet chosen our vocation are especially interested in any suggestions that may be a help to us in making our choice.

Mrs. M. L. Berry has resumed her practice of telling Bible stories to the girls on Sunday afternoon, after having given it up for the last two and a half years. She enjoys telling the stories and a number of the girls proved they enjoyed hearing them by the way they attended her meeting last Sunday.

All the Y. W. A. Circles met out on the campus Wednesday evening for a Vesper Service. The program rendered was on the subject of Every-day Problems and The Choice of a Vocation. It was quite impressive and well attended.

—B. S. U. Reporter.

CHRISTIANITY DYING? NOT AT OLE MISS

A month or so ago, one of the leading monthly magazines brought forward the argument that Christianity is dying and that Protestant religions are due for a general relapse. To lend strength to the argument, statistics were cited showing thousands of churches in which there had been very few or no additions, while, on the other hand, the enrollment had dropped steadily.

Whether this statement of the present status of Christianity is, in general, true or not, it is very evident that such a condition does not exist in the First Baptist Church of Oxford, sponsor of the work with the Baptist students of the University of Mississippi. We have just recently come to the close of a revival in which thirty-five additions were made to the active membership of the church. Nineteen of these were by profession of faith: two of the nineteen are Juniors at

Ole Miss. Altogether there have been 105 additions since Oct. 1, 1927. If we are dying, it certainly must be with convulsions for life is very evident at present.

Also, our B. Y. P. U.'s and S. S. classes are forging to the vanguard. We have had several perfect records turned in since New Year's day. A large part of our success in these lines of work we are pleased to attribute to the efforts of Mr. Fred Terry, our student secretary, who, with his wife, has been a leading spirit and a dynamic practitioner in all forms of spiritual, social, and general welfare endeavor.

—Anon, Esq.

WHAT DOES CHURCH MEMBERSHIP MEAN?

In the first place let us look at it in its nature. It should be a voluntary membership, from free choice, coerced by no human being, influenced only by truth, love and conviction of heart, by the power of the Holy Spirit. It presupposes that men are not naturally of this membership, not natural born Christians, but natural born sinners and enemies of God. It is a membership of faith in Jesus Christ. It cannot consist of anything but faith in Christ, such only are members of Christ's body, (or church). It is a membership of obedience to the commands of Christ. Go ye into all the world and preach the gospel to every creature, and if we refuse to go in any way, then we are disobedient, and how shall we apply his words, "Why call ye me Lord, Lord, and do not the things I say?" (Luke 6:46). Again he says, "My sheep hear my voice. I know them. They follow me." It involves a duty of regular attendance at church. Forsake not the assembling of yourselves together as the manner of some is. As iron sharpeneth iron; so a man sharpeneth the countenance of his friends. We do the pastor—the members—especially our own souls wrong. It involves an exhibition of affectionate membership. "This is my commandment that ye love one another as I have loved you." We should admonish one another in love, exhort one another and pray one for the other. Thou shalt not hate thy brother, nor in any wise suffer sin upon him. It involves Christian help. Bear ye one another's burdens, and so fulfill the law of Christ. What advantage is it for members to attend church? It tends to our improvement in knowledge — wisdom — grace, and zeal. Here we are refreshed, here we brighten our armor, here we get on the mountain top of God's love. It tends to our comfort, makes the way more pleasant and joyful.

Are there some evidences attached to church membership? I think so. It seems to me David gives it just as we should feel about it, Ps. 137:5, 6. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I profess not Jerusalem above my chief joy. Where David said Jerusalem, we should say

church. Objects of no interest are soon forgotten, memory retains the things on which the heart is set. We should delight in her services. There is exertion for her welfare, like Nehemiah: I am doing a great work, so that I cannot come down. The services of the church will greatly influence the mind. What can I do for Zion, here am I Lord employ me as thou wilt, then there will be no movements by fits and starts.

Can we not see some reason for this attachment? It is the Christian birth-place. He was spiritually born in the Kingdom. The Spirit and the word opened my eyes, softened my heart, won my affection, renewed my soul. The Spirit revealed Christ to me, and formed him in me, as the hope of glory. Then if I forget thee, O my Church, let my right hand forget her cunning. The church is the object of the Saviour's highest love. Is not Christ the husband of his church, the foundation of Zion? Hath he not redeemed it? Does he dwell in it? Is it not his care, his treasure, his delight, his reward? Engraven on the palm of his hand, dearer than the apple of his eye. O then, if I forget thee, O my church, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I profess not my church above my chief joy.

—J. E. Lowe,
Crystal Springs, Miss.

THE HUNTSBERRY-COX EVANGELISTIC CAMPAIGN, GULFPORT, MISSISSIPPI
By W. A. McComb.

The fourteen day Evangelistic campaign closed last night. The visible results were thirty seven received for baptism and twenty five by letter and statement, making a total of sixty two additions to the church. Those for baptism were largely young people from the Sunday School.

The congregations were the largest we have had in a series of meetings in Gulfport and the interest was good from the beginning and held up to the end.

Evangelist E. E. Huntsberry is a good organizer, has a pleasing address and wins the public. He is strong in organizing and putting the people to work.

B. B. Cox is unique as a song leader. He does not lecture, scold or talk, but sings and gets others to sing. He fulfills my ideal as a song leader, as few men do. These two men make a strong team. Gulfport people were very much pleased with them.

IN MEMORIAM

Resolutions

Whereas, God our Heavenly Father in His wisdom and love has called to Himself one of His faithful Christian workers, Mrs. Q. D. Sauls; and whereas, in the going of our sister and coworker from the Baptist Church of Tylertown as a whole sustains a great loss, and especially from the W. M. U. and the adult ladies' class of the S. S. Therefore be it resolved, that we bow in humble submission to the will of God our Savior who never makes any mistakes. Second, that we strive to follow her example in living the Christ-like life of unselfishness and the life of one whose devotion to the cause of her Master yielded her a joy unspeakable. Third, that we extend our heartfelt sympathy to the sorrowing loved ones. In person she is gone and we miss her, but in memory she abides with us. Fourth, that a copy of these resolutions be sent to the family, that a copy be sent to The Baptist Record and one to the Tyler town Times.

Respectfully submitted,

Mrs. W. A. Roper,
Mrs. J. C. Rimes,
Mrs. C. E. Yarborough,
W. M. U. Committee.
Mrs. J. M. Alford,
Mrs. P. C. Stringer,
Mrs. J. N. Himes,
Class Committee.

Mrs. M. J. Smith

Mrs. Josephine Sartens-Smith, of near Sartensville, passed to her reward on April 3rd.

She was making her home in Georgetown with her only daughter, Mrs. W. L. Maxwell, and son, L. H. Smith. She was 76 years old, and enjoyed very good health until a short time before the end came.

Sister Smith was a member of a Baptist Church near her old home, and we believe she was ready for the summons when it came.

She was a loving and devoted mother, and was willing to sacrifice her life for the ones she loved so dearly.

She leaves one daughter and three sons behind. God's blessings on them.

—M. P. Jones.

Ralph Ransom Faggard

On Thursday morning, March 21, 1928, as day was breaking the Angel of Peace tenderly folded in her loving arms the spirit of this precious babe, and carried him home to God.

Tho' only three months old, he bore his sufferings with a smile. He leaves a mother, father, sister and brother to await the reunion on the other side.

"Farewell, little Ralph, farewell, tho' not for long, for we are nearer Heaven than we can tell, and 'ere long we too shall be with the loved ones, and clasp hands in Glory."

—Mother.

Thursday, April 26, 1928

THE BAPTIST RECORD

15

Preston

Dr. Robert P. Preston, of Memphis, Tennessee, passed away at the Baptist Memorial Hospital of that city, Wednesday morning, April 11th, age 70 years.

Dr. Preston was the father of Robert E. Preston, Professor of East Tennessee State Teachers College, Johnson City, Tennessee; William Hall Preston, Southwide Baptist Student Secretary, Memphis, Tennessee; Edwin S. Preston, State B. Y. P. U. Secretary, Atlanta, Ga.

Dr. Preston had been a pastor in Northern and Southern Conventions for nearly twenty-five years. At the time of his death he was Church Visitor of the Central Baptist Church of Memphis, of which church, Dr. Ben Cox is pastor.

"A RINGING CHALLENGE, WITH THE RIGHT APPEAL"

Text: Rom. 12:1
C. C. Weaver

This text is familiar to every Sunday School pupil. There is something challenging in it. Something appealing! I have never preached a sermon on this text. I do not know why, unless it be its familiarity. But it has always had a place in my thinking.

I am not saying anything new when I say, first of all, that the character of the writer comes in for serious consideration. His ripe scholarship, his deep piety, his entire consecration; his zeal for the Cross of Christ, in which only he glorified, and this zeal, burning and glowing in his great heart; and then his deep concern for his Roman brethren, all combine to give these words a great depth of meaning.

Why should he not be deeply concerned for them? Were they not living in the terribly wicked and pagan city of Rome? And was it not a fact, that the more they gave themselves entirely to the service of Christ, the less apt they would be to be affected by the paganism with which they were surrounded? But the PRIMARY thing, and the thing that surged most in his great heart, was, I think, the glory that would be brought to the name of the Christ whom he loved, through their service.

And that brings me to the thing that I want to say, and the thing that has been on my heart for a great while. Do we not have, revealed in this wonderful text, the only right motive for service? Was Paul's appeal based upon the condition of those to whom their services were to be rendered? Certainly not! For then he would have said: "I beseech you, therefore, brethren, by the condition and for the sake of the ones to whom you render service". But what IS the basis of his appeal? Let it be said in thunderous tones: THE MERCIES OF GOD! How were these mercies manifested? I think that every one will say that it was in giving the privileges of the gospel to GENTILES as well as to Jews. For he has been discussing this very thing right up to the twelfth chapter. Discussing this very thing, and see-

ing the greatness of God's glory, and goodness, and wisdom, he exclaims: "Oh! the depth, both of the knowledge and love of God."

I believe, with all my heart do I believe it, when I appeal to my people to be evangelistic for the sake of the unsaved, I am making the WRONG APPEAL! When I appeal to them to support our Colleges for the sake of the College, I am making the wrong appeal! When I appeal to them to support orphanages for the sake of orphans, I am making the wrong appeal! When I appeal to them to support State missions because there is such a great need in the field of Sunday School work, of B. Y. P. U. work; so many churches to be built, so many pastors to be supported, etc., etc., I am making the wrong appeal! When I appeal to them to support Home Missions merely because there are so many people in the South who are not saved; because there are so many foreigners in the South, and they must be "Americanized"; because there are so many mountain schools to be supported; because there are so many Jews to be Christianized; because there is such a great need among the Negroes and Indians; when I appeal to them to support Foreign Missions MERELY because there are so many millions of people in the world who know nothing of Christ; because there are so many schools and institutions in foreign lands must be supported, I am making the wrong appeal!

Let me say, in order not to be misunderstood, that I believe in all these things with all my heart. And I have always felt a great interest in every phase of our work, and have worked hard, not only in the church where I was pastor, but on out into the county where I have lived. I have given, and will continue to give every dollar that I can, to the support of all the causes. I believe every one of them is a part of God's great kingdom work. But Oh! I do not believe I ought to give to foreign missions simply because the man in Africa, or China, or anywhere else will be lost if I do not give!

I do not believe that I ought to give to Home Missions simply because the Home Board is in debt, and because, simply, there are so many people in the South who ought to be "Americanized". I admit that this would be a worthy motive. But the United States government could be interested in the work for the same reason.

Yes, I believe in our state, county, and church organizations. I am for the cooperative program. But, my brethren, let's appeal to our people to organize FOR CHRIST'S SAKE! Let's appeal to them to give to foreign Missions FOR CHRIST'S SAKE! Let's appeal to them to support Home Missions, State Missions, Hospitals, Orphanages, Old Ministers, Christian Education, FOR

CHRIST'S SAKE! Every one of these, I believe, lies close to the heart of the Christ of Paul, of the Saviour of the world! Let our hearts yearn for the glory that would come to Him, for the joy that would come to His great heart in seeing the world brought to Him, and then let us go into our pulpits with this yearning in our hearts, and appeal to our people to give FOR HIS SAKE, and I believe they will respond.

Let there go out from our Board office this appeal. Let it be preached in every sermon throughout our state! Let it be in every prayer! Let it be in every song! Let it be the KEY NOTE in every convention! Let every conversation be shot through with a burning desire to see the great name of Christ glorified in the salvation of lost men, and I believe there will be a new day in our work.

"Peter, lovest thou me? Feed my sheep".

THE CHALLENGE OF OAKLEY

The students who constitute the Ministerial Association of Mississippi College attempt each year to do some religious extension work. This year under the leadership of our faithful and efficient director, Bro. Marvin Hilburn, we have carried on. There have been some glorious services at Old Ladies' Home. In the county and city jails of Jackson our Lord has saved several. Warm services have been enjoyed at Howell state farm for negroes; professions have been made there.

It has fallen to the lot of the writer to make four trips to Oakley, where there are at present ninety-eight young white men. Jesus has

gloriously saved one or more each time, there being seven in all. Two have been pardoned since and now there are five young Baptist converts there.

These ninety-eight young men range in age from eighteen to about twenty-five. They have from six months to ninety-nine years to stay there. The majority being "short termers". Some of them came from Baptist families. Many of them are bright, intelligent, and anxious to make good in life even yet. Their present social status is poor; they have no wealth and there awaits no monetary reward nor earthly renown for him who helps them, yet we say that we believe "The ground around Calvary is level" and we all remember that the Apostle to the Gentiles was a prisoner once. One great difference between those boys and many other is that they got caught.

Each new convert on being asked if he had a Bible said "no" but each expressed a desire for one. The warden, Bro. Stubbs, is a staunch Baptist, always ready to help.

Now, brethren, some of you who do believe that Jesus Christ can go into an iron cage and save a man; some of you who do believe that with God there is no respecter of persons; some of you who do believe that a good man may get into trouble as David did, please come forward with a plan as to how best this our obligatory opportunity may be met. Yes, there is a chaplain of prisons and this year he is a Baptist, but there are many prisoners. Thanks be to God;

"Stone walls do not a prison make
Nor iron bars a cage."

—W. A. Hembree.



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(Continued from page 12)

"Another Life of Christ", we said, when this attractive-looking little volume came into our hands. "Who can add anything new to the innumerable volumes already written?" we further reflected. We read the book through with deep interest from beginning to end. There is something fresh and new in the manner in which the author discusses the greatest of all themes. The dignity, the majesty, the power, the over-mastering personality of Jesus Christ are presented in such a way that the reader is deeply impressed, inspired, fed, and strengthened. It is a book that will prove attractive to young people as well as those who are mature.

The Pilgrim's Progress and Grace Abounding, by John Bunyan. American Tract Society, 7 W. 45th Street, New York, N. Y. Price \$2.00.

This is a very attractive edition of "the world's most noted allegory". The book is well bound, printed on good paper and contains many illustrations which add to the charm of this "Special Tercentenary Edition" of the life and works of John Bunyan. The Society has prepared other books and literature for the Tercentenary celebration, some of which they will send out free to those who will write for it.

The Basis of Christian Faith, A Modern Defense of the Christian Religion, by Floyd Hamilton, A.B., Th.M., Professor of Bible, Union Christian College, Pyongyang, Korea. George H. Doran Company, New York. Price \$2.25.

The author has in mind those who may have doubts as to the truth of Christianity, but who are without technical knowledge that will enable them to make investigations for themselves. He supplies this information in non-technical terms so that the average mind can grasp it. The material of the book was used as lectures to students and found to be helpful to them; now they are passed on to the reading public in this permanent form. The great themes of the Christian faith are discussed in the light of history, science, philosophy, etc., in such a manner as to clear the mind which may be clouded with doubt and to strengthen the faith of those whose faith is firm. The discussions are true to the Scriptures and are written in a clear and readable style. This scholarly work will prove to be a valuable addition to any library.

Better Music in Our Churches, by John Mann Walker. Methodist Book Concern, New York.

The author believes that church music is something more than "a sort of sideshow of amusement, amazement, and distraction". He thinks, and rightly so, that it is a serious business and that there should be the closest co-operation between the minister, choir director, choir, and congregation, if music is made to serve its rightful place in the program of worship in the church. There is an evident revulsion against cheap, rag-time songs which have been in vogue the last few years. Entertainment, rather than worship and spiritual enrichment,

has been the prevailing idea. It is well that a change has come on the part of thoughtful people and that more is being written and spoken on this important subject. The author and his collaborators have given us some timely and sane discussions as to how to secure the best results in church music. Pastors, song leaders, choir directors, music committees, and all religious workers can be helped by reading this timely book.

How to Improve Our Church Music, by E. O. Sellers, with Introductory by Dr. E. C. Dargan. Fleming H. Revell Co., New York. Price \$1.50.

No one in the Southern Baptist Convention is better prepared to write instructively and entertainingly upon this important theme than Professor Sellers. Please excuse the writer if he seems extravagant in his praise of the author and his work, for we regard him as one of the world's greatest leaders of song. The many years of service as director of choirs, song-leader in churches and conventions, writer on musical themes, author of songs and hymns, teacher in two large religious institutions, namely, Moody Bible Institute and the Baptist Bible Institute, qualify the author of **How to Improve Our Church Music** to speak with great force on this subject. Practically every phase of church music is discussed and in such a manner as to make the author's suggestions practical. We predict for the work a wide sphere of usefulness.

Browning Studies, by Vernon C. Harrington. Richard G. Badger, Boston. Price \$2.00.

Everyone who has tried to read Browning has felt the need of helps. This is just what the author attempts to give in **Browning Studies**, and he has succeeded admirably in his efforts. He says: "I look forward to the time when Browning will come into his own, when he will be the favorite poet with men of the world,—business men, engineers, statesmen,—men of large affairs. He of all poets of the English language, is the most of the stripe of man who is plunged into the world's work". The author's notes will prove to be indispensable in the study of this great poet.

The Ring and the Book, by Robert Browning. Hampton Edition, with six photos from the play "Capon-sacchi". With Introduction by Montrose J. Moses, and notes by Charlotte Porter and Helen A. Clark. Thomas Y. Crowell Co., New York. Price \$2.00.

The publishers have given us an exceedingly attractive edition of this great poem and lovers of Browning will appreciate both the work of the publishers and the editors.

SLEDGE AND EUDORA

We are happy to announce the completion of our new church at Sledge, Miss., and better still to say that it is completed out of debt.

The building is of brick veneer, having ten rooms and when all are thrown open into the auditorium it gives a seating capacity of approxi-

mately three hundred. This is the first time a Baptist church has been built in Sledge and you will have to pardon the membership, and pastor, if they are just a little bit proud of the accomplishment of their hands by the help of the Lord.

We are also happy to announce the beginning of a church building at Eudora. It is a duplicate of the one at Sledge with the same contractor doing the work. We have been handicapped at these two places by the lack of buildings in which to worship, and teach. Consequently our people have not given as we should have to the full program, but we feel sure the work that is now begun will lead us on to do greater things for our Lord, and the increase of His Kingdom.

W. W. Grafton, Pastor.

For sheer non-committalism, the two little Negro boys who couldn't read take the cake. Sambo had received a book from the Christmas tree, and was being questioned by his little friend Rastus.

"Boy, what's de name ob yo' book?"

Sambo scrutinized the title knowingly, then shoved the book under Rastus' nose, saying, "Dar yo' is!"

Rastus took a good look, and exclaimed, "Sho is, ain't it?"—Friends' Intelligencer.

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